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THE

LIFE

Of the REVEREND

Humphrey Prideaux, D. D.

Dean of Norwich.

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WITH SEVERAL

TRACTS and LETTERS of his,

UPON

VARIOUS SUBJECTS.

Never before Published.

LONDON:

Printed for J. and P. KNAPTON, in Ludgate-Street. M DCC ELVIII. (1) (1) (1) (1)

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THE Author of the following Tracts has been dead upwards of twenty-seven years; and these are the only finished Pieces he left behind him, which had not been printed in his life-time.

Whether be ever intended himfelf, that they should be made publick, is quite uncertain. The favourable Reception every thing be
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PREFACE.

thought a sufficient Excuse, if it requires any, for printing these now; especially as they all tend to promote that great design, which he always had in view, the improvement of useful knowledge, and general instruction of Manking; and some of them may still be applicable to those particular purposes, for which they were intended by the Author.

As to the Life, it is the life of a Scholar and a Divine; and has little else to recommend it, but that most Readers are desirous of knowing somewhat of an Author, whose Works they have read with any improvement or satisfaction.

If, upon the whole, this Collection shall prove either useful

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PREFACE.

or entertaining to the Publick, I shall think my endeavours very well bestowed, and amply rewarded.

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CONTENTS.

HE Life of Dr. Humphrey Prideaux, Dean of Norwich, Auther of the Connection of the Old and New Testament, &c. Page 1 A Letter Sent to Archbishop Tennison, on bis first promotion to the Archbishopric of Canterbury, by Dr. Humphrey Prideaux, then one of the Prebendaries of the Church of Norwich, January 25, Anno Domini 1694-5, An Account of the English Settlements in the East-Indies, together with some Proposals for the Propagation of Christianity in those parts of the world, p. 161 A Letter, to the most Reverend Father in God, William, Lord Archbishop of Canterbury, p. 183 A Letter to the Right Honourable, Charles, Lord Viscount Townshend, Principal Secretary

CONTENTS

Secretary of State to bis Majefty King p. 188 George, Articles for the Reformation of the two Universities, p. 199 A Letter from the Bishop of Worcester, to the Bishop of Norwich, P. 237 Dr. Prideaux's Answer, p. 246 ALetter to Francis Gwynn, Efg; p. 267 deaux, Bran of Norwell, duthar of the Connection of the Old and 1 2007 New Teffament, &c. A Letter fent to Arcibiftop Tennison, on his fork promotion to the Archbifactoric of Canterbury, by Dr. Humphrey Pridonux, then one of the Prebendaries of the Church of Worwich, January 25, Anna Domini 1694-5. An Account of the English Settlements in the Rull-Indies, together with fome, Protopols for the Restagation of Christianity in close parts of the anomal of prints A. Letter to the most Reverend Parker in Cod, William, Lord Archlighop of Canp. 183 turioury. AHATer to the Right Honourable, Charles, Lord Fifeount Townshend, Principal Sceretary

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Dr. HUMPHREY PRIDEAUX,

Dean of Norwich, Author of the Connection of the Old and New Testament, &c.

R. Humphrey Prideaux was born at Padflow in the County of Cornwall, on the third of May, Anno Domini 1648, being the third son of Edmund Prideaux, Esq; by Bridgett his wife, who was the daughter of John Moyle of Bake Esq; in the same County. He was by both his parents descended from ancient and honourable families, well known in that County. The Doctor being a younger brother, and designed

ed by his parents for the Church, affoon as he was of fit age was fent abroad to school, first to Leskard in Cornwall, then to Bodmin in the same County, and from thence removed to Westminster under the samous Dr. Busby, where he was soon chosen King's Scholar; and after having been in that College three years, was from thence elected to Christ-Ghurch in Oxford, and admitted into a Student's place in the Year 1668, by Dr. John Fell Dean of that College; and in Trinity Term, Anno Domini 1672, he commenced Batchelor of Arts.

Assoon as he had taken that Degree, he was employed by Dr. Fell, who had at this time the management of the Publick Printing Press in that University, in an Edition of Lucius Florus, and directed to add Notes thereto, which he did accordingly. These Notes contain only references to other Authors, shewing where other Antient Historians have treated more at large of matters, which Florus has only related in Epitome.

AFTER

AFTER this, there was put into his hands out of the Bodleian Library manuscript copy of Johannes Antiochemes Makelo, a Greek Historian, in order to have it fitted for the Press by his care: but he, on perufing it, thought it a very fabulous and trifling book, not worth the printing; and upon his giving this judgment of it, the defign was quite laid afide. This book however has been fince published, by the learned Dr. Hody, Professor of Greek in the same University com adopted new ii instructory.

ABout this time, the Doctor had the misfortune to lose his brother Nicholas, for whom he had conceived a particular affection, on account of his promising parts, and the great progress he had made in literature. He died of the fmall-pox, in the eighteenth year of his age, at Corpus Christi College Oxon, where he had been a Scholar three years, and lies buried in the cloyfter near the chapel, with a mural monupointed the man B:2 ment

ment erected to his memory, which is still to be seen there.

IT was about this time that the Lord Henry Howard then Earl of Norwick, and afterwards Duke of Norfolk, made a present to the University of Oxford, of those marbles, which are called the Arundel marbles; being the Collection of his Grandfather Thomas Earl of Arundell: and these being set up in the court before the Theatre, as there were several very curious and valuable Infcriptions upon them, it was thought proper, that they should be published with a Comment to explain them; and Mr. Humphrey Prideaux, at that time only Batchelor of Arts, was appointed to this work. Accordingly he undertook it, and two years afterwards, in May, 1676. published his book, intitled Marmora Oxonienfia in one Volume in Folio, printed at the University Press, and dedicated to the faid Earl of Norwich. In this work he has given us all the aforesaid inscriptions at large, with a Comment after each, tending

to illustrate and explain them, and has added by way of Appendix, an account of some marbles collected by Mr. Selden, and Sertorius Urfatus's Commentarius de notis Romanorum. This book being published when he was but twentyfix years of Age, a year after he had taken his Master of Arts Degree, gained him great reputation in the University, and was well received in the world, efpecially amongst Foreigners, in Germany, France, and Italy; and the demand for it amongst the Learned was such, that it grew very scarce within a few years after it had been printed, and was not to be had, but at an advanced price. The learned Huetius in his Demonstratio Evangelica, Prop. 4. Cap. 2. Sect. 14. fays of it, Plurima bujusmodi suppeditat Liber Inscriptionum Gruteri: at nibil in boc genere marmora Oxoniensia æquiparate queat, quibus Insigniores Priscorum Græcorum Epochæ, Fædus Smyrnæorum & Magnentium, aliaque egregia vetustatis Monumenta inscripta sunt. Book has suffered much in passing through the Press and is full of Typo-B 3 graphical

graphical errors; which was owing to the negligence of the Publick Corrector of the University Press, who took no fort of care in correcting it, but fuffered it to come out with all the Faults, as it came from thence. The Author for these and other reasons (particularly as he was called upon for a Sheet every week, whether he was ready or no) never had any opinion or esteem for this work, and speaks of it himself in his Preface in the following manner: Ac fic tandem post exactum Anni spatium iisdem semper gradibus, quibus Typographus progressus faciens, operi meo citius timeo quam felicius finem imposui, illudque jam trado, candide Lector, in manus tuas: fi in eo invenias me aliquid rectius dicere, utere in commodum tuum; si in nonnullis errasse, ne incuses; spectes etatem meam; spectes difficillimas scribendi conditiones: reputa quam pauci sunt qui, in bis circumstantiis positi possunt melius: iis igitur condona quicquid in boc opere culpandum est: à maturioribus fludiis A Deus vitam dederit & valetudinem ferendis

rendis Laboribus idoneam, spera me-

Mr. Prideaux having been ordered at the first publication of this Book, to present one to the Lord Chancellor Finch, this introduced him into his Lordship's patronage, who soon after sent to him, at Christ-Charch, Mr. Charles Finch, one of his Lordship's sons, to be his pupil. He was afterwards elected Fellow of All Souls College, and there commenced Doctor of Laws; but died soon after, before he could make any appearance in the world.

In the beginning of the year 1679, the Rectory of St Clement's in Oxford, which is in the gift of the Great Seal, falling void, Mr. Prideaux was by the Lord Chancellor Finch presented to it, and instituted and inducted accordingly. This Living he served constantly for several years.

THE fame year Mr. Prideaux published two Tracts out of Maimonides in B 4 Hebrew,

Hebrew, to which he added a Latin translation and Annotations. The Book bears the title of De jure. Pauperis & Peregrini apud Judeos. This he did in consequence of his having been appointed Dr. Bushy's Hebrew Lecturer in the College of Christ-Church; and his principal view in printing this book was to introduce young Students in the Hebrew language into the knowledge of the Rabinical Dialect, and to teach them to read it without points.

In the latter end of the year 1680. the Parliament meeting at Oxford, He attended on the Lord Chancellor Finch there as his Chaplain; but this was of short continuance; for the Parliament was dissolved within ten days after its first meeting. The 12th of May following his Patron the Lord Finch was created Earl of Nottingham, on the decease of Charles Howard, the last Earl of Nottingham of that Family, by whose death the title was now become extinct,

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very particular Priendibips, which con-ABOUT Midfummer following, Anno Domini 1681, Dr. Herbert Aftley, Dean of Norwich, dying, Dr. John Sharp formerly Chaplain to the faid Lord Chancellor, Prebendary of Norwich, and Rector of St. Giles in the Fields, was promoted to that Deanry; upon which his Prebend in that Church, which was in the Gift of the Great Seal, falling [void, the Lord Chancellor wrote a very kind letter to Mr. Prideaux at Oxford, to let him know, that he gave it him; and accordingly on the 15th of August after he was installed into it, and kept his first Residence at that Church, in the months of December and January following. The other Prebendaries of the fame Church at Mr. Prideaux's first admission into it were, Mr. Joseph Loveland, Dr. Hexekiah Burton, Dr. William Hawkins, Dr. William Smyth, and Mr. Nathanael Hodges: but Dr. Burton dying foon after, Mr. Richard Kidder afterwards Dean of Peterborough, and Bishop of Bath and Wells succeeded him. With him Mr. Prideaux contracted a Chrift-

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very particular Friendship, which continued to the time of Dr. Kidder's death, who was unfortunately killed by the fall of the Roof of his Bedchamber, in the great Storm, Anno Domini, 1703.

On the 15th of November 1682, Mr. Prideaux was admitted to the Degree of Batchelor in Divinity, and foon after had the misfortune to lose his Patron, the Lord Chancellor Nottingham, who died on the 18th of November following, and was succeeded by Sir Francis North, Lord Chief-Justice of the Court of Common-Pleas.

On the 17th of February, Anno Domini, 1682-3, he was instituted to the Rectory of Bladen cum Capella de Woodstock, in the County of Oxford. Dr. Thomas Marshall, then Dean of Gloucester, and Rector of Lincoln College, was his Predecessor in this Living, who having resigned it, Mr. Prideaux was presented thereto, by the Lord Keeper North, it being in the gift of the Great Scal, held it with his Student's place, at ChristChrist Church, by virtue of his being Library Keeper of that College; for as there is no Salary belonging to that Office, except forty Shillings per Annum paid to a Deputy, the Student, who has it, has the Privilege of holding one Living, without vacating his Student's place by his Institution thereto.

On the 15th of October Anno Domini, 1683. Mr. Prideaux loft his Father. who died in the 78th year of his age. He was descended of a family, that had flourished in many places both in Cornwall and Devonshire, at Prideaux, Orcharton, Addefton, Thuborough, Soldon, Netberton, Ford Abby, and Padflow; as appears from the Heralds books, Cambden, Leland's Itinerary, Fuller's Worthies, Rifdon's Survey of Devon, Carew's Survey of Cornwall, and Prince's Worthics of Devon; who all make honourable mention of this Family. He was a Gentleman of great worth, fobriety and difcretion, and well learned in most parts of literature, that became a Gentleman to know. He studied first at Sidney College

in Cambridge, where he was under the care of Dr. Paul Micbelthwayt, afterwards Mafter of the Temple: From thence removed to Exeter College in Oxford at the invitation of Dr. John Prideaux, then Rector of that College; and from thence he went to the Inns of Court, in order to make himself acquainted with the laws of the Realm; and after this travelled abroad, and fpent some time in foreign Countries. By these means he improved his natural understanding, and acquired those accomplishments, which made him honoured and respected beyond most of his time in the County where he lived; to which he was very useful in the Commission of the Peace and Lieutenancy. From the Restoration to the time of his death, he had the chief management of affairs in the County of Cornwall, which, on account of his known wifdom and integrity, were mostly referred to him.

Mr. Prideaux now wholly gave himfelf up to his studies and attending the duties of his function, going constantly to Bladen and Woodstock every Sunday from Christ Christ-Church. And that there might be no deficiency in the Ministerial Duties at any time, he kept a Curate resident at Woodstock, to attend them; so that both Churches were constantly served morning and afternoon every Sunday.

AND that they might always continue to be fo ferved, Dr. Fell, who was then Bishop of Oxford, as well as Dean of Christ-Church, projected the building an house for the Minister at Woodstock; and having accordingly purchased a piece of ground, on the left hand of the gate, going into the park from the town of Woodfock, and formed the model for the house; committed the care of building it to Mr. Prideaux, under whose direction it was finished in the year 1685. and afterwards fettled for the use of the Minister for ever, in case he shall reside thereon; otherwise for the use of the Poor of the town of Woodflock. It is built in the form of a cross upon the park wall over against Chaucer's house. The purchase of the ground, and the building of the new house thereon, was wholly

at the expence of the learned and pious Bishop Fell, which cost him above 600 L. but the converting the old house, which stood there before, into out-houses and offices, and fitting up the same, was wholly at the charge of Mr. Prideaux.

FROM the time that he was Mafter of Arts, and a Tutor in the College, he was always very zealous and diligent in reforming fuch diforders and corruptions, as had from time to time crept into it; and made use of all opportunities in his power for suppressing them. This of course drew on him the ill-will of many of his Fellow Collegians, as must always happen to those, who endeavour at the Reformation of Discipline. But at the same time he had the friendship and esteem of the best men, and fuch whose reputation was highest in the University; particularly of Bishop Fell, Dr. Pocock, the learned Hebrew and Arabick Professor, Dr. Marshall, Dean of Gloucester, and Rector of Lincoln College, Dr. Bernard, Savilian Professor of Astronomy, Dr. Mills, the Bditor of the Greek Testament, Dr. Henry Godolphin, late

late Dean of St. Paul's, Mr. Guife of All Souls College, and many other learned and valuable men.

esw. and her mather, was On the 6th of February, Anno Domini 1684-5, died King Charles the IId. and his brother James the IId was proclaimed King the same day. The summer following happened the invalions of the Earl of Argyle in Scotland, and the Duke of Moumouth in England, which having both miscarried, and both the conductors of them being cut off, King James now looked upon himself as thoroughly settled on the throne; and began to take open measures for subjecting these Realms to Popille superstition. At the same time, Bishop Fell declining very fast in his health, Mr. Prideaux forefaw the confufion, which afterwards followed in the college upon his decease, when the King imposed a Popish Dean to succeed him; and therefore determined to retire from it, and fettle on his Cure, and on the 16th of February, Anno Domini 1685-6, he married Mrs. Bridgett Bokenbam, only daughter of Anthony Bokenham of Helmingham

mingham, in the County of Suffolk, Esq; who was the son of a younger brother of Sir Henry Bokenham of Thornham in the County of Suffolk; and her mother was the daughter of Thomas Townsend of Horfead, in the County of Norfolk, Esq.

In the year 1686, at the Publick Act, Mr. Prideaux proceeded Doctor of Divinity; and having exchanged his Living of Bladen cum Woodstock, for the Rectory of Saham in Norfolk, assoon as that Act was over, left Oxford, and settled upon his Prebend at Norwich.

THE last thing he did at Oxford, was to attend the funeral of his friend Bishop Fell, who died on the Saturday of that Ast; and was buried on the Tuesday following, in the Cathedral Church of Christ-Church, under the Dean's stall in the Latin Chapel. Assoon as Dr. Prideaux had seen him put into the ground, he immediately lest Oxford, and never afterwards returned thither. This good Bishop was, for his piety, learning, and wishom, esteemed one of the most eminent Prelates

Prelates of his time; and the College, which long enjoyed the Benefit of his wife and useful Government, is so much indebted to him on that account, as well as for his Buildings and other Benefactions, that he may deservedly be esteemed the second Founder.

Dr. Prideaux always looked on him, as the Author of the Book called, The Reasons of the Decay of Christian Piety, which came out in the name of the Author of The Whole Duty of Man; and his reasons for it were, that in the summer 1676, he made a visit to Sir William Morice at Werrington, in the County of Devon (who was his unkle, having married a fifter of his father's) when amongst other Discourse that passed between them, Sir William told him, he thought Bishop Fell was the Author of that book; for that whilft he attended at Court, as Secretary of State, a little after the Restoration, he heard the Bishop preach a Sermon in the King's Chapel, with which he was so much pleased, that he defired to have a Copy of it, which

was accordingly presented to him; and that some years after, on the publication of the Book called the Decay of Christian Piety, he found the Sermon in the very same words in that Book; and thence concluded, that the person, who preached the one, was the Author of the other. Dr. Prideaux was afterwards further confirmed in this opinion; for as he attended the Preis in the Theatre at Oxford, whilst another of the Books afcribed to the fame Author was printing there, he often found whole lines, and sometimes two or three together, blotted out, and interlineations in their stead, which he knew to be of Bishop Fell's hand-writing; and this was a liberty, which it was unlikely any but the Author should have taken. So that his opinion upon the whole was, that the Book, called The Whole Duty of Man, was written by an Author still unknown; but that all the other Books affigned to the same Author were written by Bishop Fell and Dr. Allestry. And that whereas the first of them, that was printed, either by defign or mistake of the Bookfeller, came forth under the name of the Author

Author of The Whole Duty of Man, they suffered all the others to come out under the same disguise, the better to conceal what they intended should be a Secret. And as to what Bishop Fell says in a Preface to a Folio Edition printed at Oxford, in which all these Books are comprized together, where he mentions the Author as lately dead, it was generally understood to be meant of Dr. Allestry, who was then lately deceased.

barri sel smit smit oft ON DR. Prideaux's fettling at Norwich, the whole management of the affairs of the Cathedral fell into his hands; and this burden remained upon him ever after whilst he lived. On his first undertaking them, he found all matters there in the utmost disorder and confusion; for they had no Rentals, whereby to receive their Rents, nor any Treasurer's Book, whereby to pay the falaries of the Officers and other outgoings; but the Audit Book of the former year was the only guide, which either the Receiver or Treafurer had for what was to be done in the following year; and that was very confuled fused and defective. By these means the Affairs of the Church being kept in an intricate and dark state, the Seniors often imposed on the Juniors. In order to remedy these inconveniencies, the Doctor was at the pains to examine all the Ledger Books, and out of them he made an exact Rental in the order of the Alphabet. which being every year writ over in a Book, the Receivers have ever fince continued to receive the Rents thereby. At the fame time he made a Book for the Treasurer, in a due and orderly method; according to which the falaries and all other payments and expences of the Church have ever fince been made: and by the help of these two Books, he reformed the Audit Book, supplying what was defective therein, and putting the whole in a proper method; and these his regulations have ever fince been followed in all their Books of Accompts; by which means every thing is made plain and eafy. He examined also and forted all their Charters and Evidences, and disposed them in drawers according to their proper order, by which means they may eafily be referred

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to; whereas before this, they lay in a very confused and disorderly manner, on the sloor of a room, which was unpaved and covered with dirt, and the windows broken; all which he repaired. The Register Books likewise and other Books, that lay neglected and dispersed up and down, he had bound up in order, to the number of thirty volumes; so that all the Evidences and Muniments of the Church were settled and disposed of in persect order and method.

The tomb of Herbert Losinga, Bishop of Norwich and Founder of the Church, having been demolished in the civil wars, the Doctor caused it to be repaired, and put a new inscription on it of his own composing; giving some account of the Founder, and of this and his other soundations. It is placed before the high altar, with the arms of the Bishop at the upper end, the Dean's on the lower, and the six Prebendaries on the sides. This was done in the year 1682.

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THE first Audit the Doctor was at, he found, that the Chapter were always at a C 3 loss

loss on the Renewal of their Leases both as to the value of their Estates, the fine last let, and other circumstances; and that they were obliged to refer themselves to the memory of the Seniors for informat tion, which was very imperfect and uncertain. To remedy this inconvenience therefore, he contrived a book called the Private Register, in which are entered the time of every renewal, the name of the tenant, the term demised, the old rent, the provision-rent, with the times of payment, the refervations, covenants and conditions of the leafe, the date of the former leafe, the real value of the estate, what was taken for the fine, and on what confideration it was either raised or abated, with all those other circumftances and particulars relating to it. which might be of use to be known at future renewals. This book begins from the time of the Restoration though it was twenty years after, that he fet about composing it. As to the preceding time the Doctor gathered up his information as well as he could from the Ledger and dibuA that the Chapter were always he a

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Audit books of the Church, and from the memories of the senior members of the Chapter; but the rest he formed from his own knowledge. This book he kept, continually making the entries with his own hand, till about two years before his death; when he directed it to be done by another.

ABOUT this time the Doctor was engaged in a controversy with the Papists: for King James, upon his coming to the crown, having made open profession of. their Religion, they imagined, that supported by his authority, they should carry all before them, and bring the whole Nation over to their persuasion; and to this end, sent out Emissaries into all parts of the Kingdom. Now those, who were fent into the country, they would not truff with the whole controverfy, for fear of overburthening their abilities, but affigned a particular point to each, which he was to infift upon, and beyond which he was not to meddle. And the point affigned to those, who came to make conversions in Norfolk and Nor-

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wich, was the invalidity of the orders of the Church of England, which they were directed to make out by fuch arguments, as their Superiors had furnished them with; and from hence they were to infer, that having no Priesthood we could have no Sacraments; and confequently could be no Church, nor any Salvation be had amongst us. The first who appeared there with this argument, was one Webster, who had formerly been Curate of St. Margaret's in King's Lynn, for the Dean and Chapter of Norwich, who have the appropriation of that Church, and being turned out from thence for his notorious misdemeanours, went to London, and there kept a private school. But on King James's coming to the Crown, seeing the great encouragement, that Popery met with, and imagining it would turn to his advantage, he early embraced that interest, hoping to rise by it, and for a greater shew of zeal came into Norfolk, as a Missionary for Popery, with the argument abovementioned, and had the confidence to fend a challenge to the Bishop of Norwich; appointing a time when he would

would come to him at his palace, and difpute that point with him. On this the Bithop defired Dr. Sharp and Dr. Prideaux to be present at the time appointed, when Webster came, bringing with him one Mr. Acton, a Priest of the order of the Jesuits, and who refided at Norwick, for the fervice of those of the Roman Communion in that city. When all were scated, Webster begun to read a paper, which he called a Preface to the Disputation; whereupon the Bishop interrupting him, called him to an account for his Apostacy, and reproved him for that, as well as for the present insult, in the manner he deserved; Upon this Webster being much offended, rose up in great anger, and departing abruptly broke off the conference. Both Dr. Sharp and Dr. Prideaux offered to answer his arguments, if he would have proposed them; but he let them know, that he disdained to dispute with any but the Bishop himself; and fo the conference ended. Not long after Mr. Acton having perverted a Brewer in Norwich, this produced a dispute on the same point, between Mr. Acton on noqu the

the one part, and Mr. Enroury and Mr. Kipping, two Protestant Divines, on the other; upon which a Gentleman of Norwich who was prefent at the conference, pretending not to have received fatisfaction from what was faid for the validity of our orders, addressed himself in a letter to Dr. Prideaux about it; to which he returned an answer the day after, Nov. 11. 1687. Hence followed several letters on both fides upon the fame subject; and the last the Doctor wrote on this occasion was a very long one, containing the whole state of the controversy. But by the time he had finished it, understanding, that the Gentleman, to whom it was intended to have been fent, was gone over to the Popish communion, and irrecoverably determined in it, the Doctor did not think it worth his while to get a copy of it wrote out for him, or concern himself any further about him, and therefore threw aside his papers in his study, as no further useful to the end they were originally intended. In the beginning of April following this Gentleman died, owning himself a member of that communion, upon orig

upon which the Papists were refolved to bucy him in the Cathedral Church, and bring him thither in a folemn procession by way of triumph : But the Doctor being then in his residence at the Church, was as fully determined to obstruct this defign, and gave orders, that no grave there should be made for him, This being matter of great disappointment to them, they held a meeting at the Goat-Tavern in Norwich to confult about it, and from thence fent a meffage to the Doctor to expostulate with him, and demand his reason for such his proceeding. In answer to this, he wrote them a letter to the following purpose, that Mr. N-mi not dying within the Precincts of the Cathedral Church, they were under no obligation to bury him in it; but he recommended it to his relations to bury him as the law directed, in the Church or Churchyard of the parish, in which he died, against which there could be no exception: And this his answer the Doctor chose to send in writing with his Name Subscribed to it, that it might not be in the power of the mefsenger by any addition or alteration of his

own to represent it otherwise than he intended it. On the delivery of this note, a certain Knight, who lived near Norwich, and had several times turned Papist and Protestant, forwards and backwards, as either Religion was most likely to be uppermost, fitting as Chairman of the confultation, declared, that there was nothing written in it, for which they could make the Doctor fuffer, and therefore advised them to fend to him again in order to provoke him to give another answer; and accordingly the brother of the deceafed? who had also gone over to Popery, was fent on this errand, who coming to the Doctor's house demanded of him in an imperious manner, why he would not let his brother be buried in the Cathedral? to which the Doctor answered, that he had fent his reasons in writing, which he supposed the other had seen. His reply to this was, that he had feen the writing, but that the reason there given was not sufficient, and he would have another. To this the Doctor faid, he had no other for him; and so leaving him retired to his aid lo notated to notibba was vitudy

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study; on which the other went off in great wrath; and the Confult not being able to gain any advantage against the Doctor, followed his advice, and buried the deceased in the Church of the Parish. where he died i tud ; our tod to served of

felf, now to uppear in the presence a

AT the same time there was another affair, which further exasperated these men against him; for the Doctor observa ing, that the Clergy of Norwich were much intimidated, by the fevere measures the King took for the propagating of his Religion, especially after what had happened to the Bishop of London, and Dr. Sharp Dean of Norwich; and that they wholly abstained from meddling with this controverly, at a time when there was most need to exert themselves, resolved by his example to encourage them no longer to be filent on so impotrant an occasion, but speak out in defence of the holy Religion they Having therefore two turns professed. for preaching in the Cathedral, the first on Good-Friday, and the other the Sunday feven-night following, he took for his the

text.

text, the 24th, 25th, 26th, 27th, and 28th verses of the ixth chapter of the epistle to the Hebrews: the words are as follow: For Christ is not entered into the boly places made with hands, which are the figures of the true; but into Heaven its self, now to appear in the presence of God for us.

Nor yet that he should offer himself often, as the High-Priest entereth into the boly place, every year with the blood of others:

For then must be often have suffered since the foundation of the world; but now once, in the end of the world, bath he appeared, to put away sin by the sacrifice of himself.

And as it is appointed for all men once to die, but after this the judgment;

So Christ was once offered to bear the fins of many; and unto them, that look for him, shall be appear the second time without sin unto, salvation.

AND from this text he formed both his Sermons against the Mass-sacrifice of the

the Church of Rome, endeavouring to prove, what the 31st Article of our Church says of them (viz.) that the sacrifices of Masses, in which it was commonly said, that the Priest did offer Christ for the quick and the dead to have remission of pain and guilt, were blasphemous fables and dangerous deceits. In the last of these two sermons he had these words: And now I doubt not but that there are some, who will not be a little offended with me, for what I have said both in this, and my former discourse on this text; but unto such I have these two things to say:

First, that we being Ministers of Jefus Christ, think ourselves indispensably obliged by the law of our Mission, and the vow we have entered into on our taking this holy office upon us, to declare God's truths to all those, to whom we are sent, and to warn them of those errors, which if they fall into, will endanger their everlasting salvation. And when any party of men are so unreasonable, as to take it ill at our bands for our discharging our duty and our consciences berein, we shall say unto them the same, which the Apostle did unto the Jews in the like case, Whether it be right in the sight of God to hearken to you, more than unto God, judge ye.

BUT secondly, as God and our consciences oblige us to the discharge of this duty, so do we take it, that we have full license from the King's most excellent Majesty to authorize us so to do; and that not only by bis laws, which are the most authentick expressions of his will, but also by his late Declaration, wherein, out of his abundant clemency be bath given full liberty to all men in this Realm to own and profess each their own Religion, according as their consciences Shall direct .- And Seeing by virtue of this liberty so many now a days do take it upon them to oppose the Doctrines of our Church, and set up their own errors against them; who can with any reason deny us the benefit of this same liberty to defend ourselves; for since so many make use of the privilege of this liber-

ty now granted to them, not only to preach up their erroneous Doctrines against us, but also to bunt after the souls of men from boufe to boufe; feeking whom they can devour; without permitting those, whom they think they can have any advantage over, either to live in quiet or die in quiet, in our communion; if we only, amidst this liberty, were to fit still with our bands upon our mouths, and filently behold those to be daily torn from us, for whose souls we are to answer, if they perish through our neg-lect, our case would of all men be the It can never enter into my thoughts, that so just a Prince, as our prefent Majesty is owned to be, ever defigned to put any such thing upon us. This Declaration is general to all bis People, which is demonstration to me, that be intended the benefit of it for all, that is, as well to those, who had the laws on their side, as to thoje, who have not. And therefore by virtue of that Declaration, as well as the impulse of my own conscience, I have thus taken it upon me to discharge my duty in this particular, and think nothing can be more unreasonable, than that those, who bave

bave no right at all but by this Declaration, should take any exceptions at it. But be that as it will, since God bath called me to this ministry, I am not askamed of, neither will I be asraid, to preach the Gospel of Jesus Christ.

THESE two Sermons having angred the Papists, Mr. Acton the Jesuit, who was chief Mass Priest of a Popish conventicle, then set up in Norwich, at a place formerly made use of as a grainery, sent two of his perverted disciples to the Doctor, to demand an account of the faid fermons: to which he answered, that he knew no obligations he had to be accountable to the men of the grainery for what he had preached in the Cathedral: if they had a mind to know what he delivered there, they might come and hear him, and that was all the answer he would This expression, the men of give them. the grainery, gave great offence, and produced a very angry letter from Mr. Acton, in which, amongst other expressions of his refentment, he told the Doctor, that it was expected the King, ere long, would be

at Norwich, when he hoped to see him upon his knees in their Oratory: and must be then he called one of the men of the grainery too? This was such foolish stuff, that the Doctor thought it proper, from thence, to despise the man, and take no more notice of him.

ALL these particulars of the Doctor's behaviour having made him very obnoxious to the Popilh party, as they had nothing elle to object to him, they challenged him for not answering a letter written by Mr. Acton, which the Doctor supposed could be none but the last he received from Mr. N. for he knew, that all the controversial letters fent to him in his name, were written by Mr. Acton. Upon this, he gathered together the papers he had formerly written in that controverfy; and in order to let those, who had called upon him for an answer, know that he was prepared to give it, fent them to the press, from whence they were published in the ensuing summer, under the title of, The Validity of the Orders of the Church of England, made out against the D 2 Objections

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Objections of the Papists, in several letters to a Gentleman of Norwich, that defired satisfaction therein.

AFTER Dr. Prideaux had preached in the Cathedral the two fermons abovementioned, most of the other Ministers in Norwich taking courage from his example, preached in their respective Churches against the errors and impiety of Popery. This was an opposition, those of that Sect could not bear with any patience, in a cause, which now they reckoned as their own; and looking upon all as excited by the Doctor's example, resolved to be revenged on him, for this and the other matters, in which he had offended them: And to this end, applied to a Popish Gentleman of considerable figure in Norfolk, and who had an interest in King James's Court, to go thither, and complain of him to the King. But this had no effect; for as they had a defign there, to strike at the whole body of the Protestant Clergy, it was no longer worth their while, to concern themselves with a particular person apart.

AND

AND this design was laid in the following manner: The King had about a year before published his Declaration of indulgence and general toleration to all the different sects of Christians in his dominions, that all might worship God in their own way, and thereby had let the Papists into the publick exercise of their superstition in all parts of the Kingdom. Now that he might farther and more effectually advance their interest, he took a resolution, and accordingly, by his own authority, ordered, that this Declaration should be read by the Ministers in all the Churches in this realm, during the time of the celebration of divine service, with an intention of ejecting all fuch, as should refuse to comply with him herein, from their respective Churches, and supplying the vacancies with Priests of the Church of Rome. This order bore date the 4th of May, 1688, and enjoyned the faid Declaration to be read at the usual time of divine service, on the 20th and 27th of the same month, in all Churches and Chappels within the cities of London and Westminster,

Westminster, and ten miles round about; and upon the 3d and 10th of June following, in all other Churches and Chappels throughout the Kingdom; and the Bishops were thereby commanded to fend and diffribute the faid Declaration through their several and respective dioceses, to be read accordingly. For which purpose, bundles of the faid declaration were fent from the King's Printing-House to every Bishop in the Kingdom, according to the number of Churches and Chapels in their respective Dioceses. What followed upon this, how the Bishops petitioned the King, were imprisoned for the cause, and brought to their trial, are all particulars fo well known, that they need not be here mentioned.

Two or three of the Bishops, whose inclinations were in all things to comply with the King's measures, and had been promoted by him for that end, scandalously obeyed his order, and sent out this Declaration to the Clergy of their Dioceses, to be read by them in their Churches on the days appointed; but all the rest resu-

fed, and thereby screened their Clergy from the blow, that was aimed at them,

HOWEVER that they might not be furprized by having this Declaration and order obtruded upon them from fuch other hands, as were then bufily employed in promoting the Popish cause, a letter was drawn up by the Earl of Hallifax, directed to all the Clergy of England, persuading them not to read the declaration. And this carried with it such strength of reason, as convinced every one, who intended to adhere to the Protestant Religion, rather to incur the King's displeasure, than obey his orders in this matter. This letter was privately printed and carefully difperfed in all parts of the Kingdom, before any copies of it were given out in London; fo that it had every where its effect, and the Court was prevented from any opportunity of oppoling it.

DR. William Loyd, then Bishop of Norwich, was not wanting on this occasion to exert himself to the utmost for the Protestant cause. Archbishop Sancrost, who D 4 had

had great confidence in his wisdom and integrity, fent for him as, foon as the order came out, to confult together with the other Bishops then in London, what was properest for them to do in this critical juncture; and that his letter might not be stopped at the Post-Office, where all sufpected letters were every night opened, fent his fervant on the Norwich road, with orders to give it in at the first country Post-Office he should meet with, to be fent forwards with the Norwich bag. But it happened by the neglect of the Postmafter, to whom it was delivered, that it did not reach Norwich, till a Post after it was intended; so that before the Bishop could get to London, the petition of the feven Bishops was presented, and the petitioners fent to the Tower. However they had this advantage thereby, that his Lordthip being at liberty had the opportunity of ferving them as their Sollicitor, and conveying to them those advices of the Nobility, Lawyers and other Friends, by which they governed their conduct thro' the whole course of this affair; and this his affiduity was fo much taken notice of, pad

of, that he was more than once threatned to be fent to keep company with those, whose cause he so diligently sollicited.

THE letter of my Lord Halifax abovementioned being just printed off on his arrival at London, he got two thousand of them for his diocele, and fent them down to Dr. Prideaux, to be dispersed amongst the Clergy. And this was executed fo successfully, that before the third of June, on which the Declaration was to be read. every Clergyman in the diocele was funnished with one of these letters against it, which had so good an effect, that out of one thousand two hundred parishes in the diocese of Norwich, there were not above four or five, in which it was read, and in those the Ministers were obliged to read it out of the Gazette, any dismoinst

Dr. Prideaux, in the distribution of these letters, undertook a dangerous task: They were conveyed down to him in the stage coach, in a box, under the care of an old Gentleman in the neighbourhood, whose neice the Doctor had married; and assoon

as the old Gentleman was come home to his house, the Doctor immediately went thither to enquire for the box, where he found the old Gentleman's fervant opening the box, to give one of them to a lewd Physician of Norwich, who had gotten into his acquaintance. This coming of the Doctor's was very fortunate, and and prevented the whole design from being betrayed; for had the box been opened, and but one of the letters been deliveed out, it would have made the affair too hazardous for a prudent man to have meddled any further with it. The Phyfician above-mentioned was a spy for the Papists, and in all respects a profligate abandoned man; and the Doctor not knowing, how far the fecret might have been communicated to him by the old Gentleman, was under some difficulty how to proceed any farther; for having already highly provoked the Popish Party, should he distribute these letters, and they discover, that it was his doing, he might be very certain, they would do their utmost to ruin him. However his zeal for the Ptotestant Religion soon got the better of thefe

these apprehensions : determining therefore not to decline any danger, where the interest of that cause was concerned, he undertook this affair, and had the good fortune to carry it through without being discovered. And this was chiefly owing to a contrivance, he made use of in the management of it, which was as follows. Having made up about a dozen packets with feveral of these letters inclosed in each of them, he superscribed them in feigned hands, to as many Ministers in the City of Norwich; and sent a person, whom he knew he could truft, to Yarmouth, with directions to disperse them in several Wherries, which came up every night from thence to Norwich: and this being faithfully executed, the letters were delivered the next morning as directed. Now as they were fent from Yarmouth, it was generally believed, that they came from Holland; and the Doctor, by this device, escaped all suspicion of having any hand in the affair. As to the reft. he fent them by the Carriers, who go from Norwich every week, into all parts of the country, so that they were disperfed over the Diocese, without it's being known, from whose hand they came, till all the danger was over.

indertook this affair, and had the good AT this time there was one of the Prebendaries of Norwich strongly inclined to Popery, and prepared to give into all King James's measures in favour of it, especially in publishing the above-mentioned Declaration in the Parish Church in the Country, of which he was Minister, But the two days, on which it was ordered to be read, being the third and tenth of June; and that month and July happening to be the two months in which the faid Prebendary was to keep his Refidence at the Cathedral, he fent to Dr. Prideaux, desiring him to excuse his comthat he would refide for him those two weeks. But Dr. Prideaux being apprized of the reasons, for which he was desirous of being excused his Residence those two weeks, sent him back word, that he would by no means comply with his request; that the third of June, being Whitfunday, and the tenth of the same month Trinity-Sunday,

Sunday, that year, the service of both those folerin days would fail, unless he came to attend it; and that the confequence of fuch failure would be the forfeiture of the Revenue of his Prebend for the whole year; and as Dr. Prideaux was Treasurer of the Church, he further affured him, that he would certainly exact it and not pay him one penny. This mellage immediately brought the Prehendary to Norwich; for the confideration of losing his money soon got the better of his zeal for Popery: but afterwards he complained with a good deal of regret to those of the same persuation, that he was not allowed the opportunity of shewing, how ready he was to comply with the King in this particular. This fame man, when the new oaths came out, was as forward to Iwear allegiance to King William and Queen Mary, as any one of his order.

AFTER this, followed the trial of the Bishops, in which the Popish Party were worsted. This however did not discourage them from pursuing their designs against the Parochial Clergy. Therefore out came

an order, to all Chancellors, Commissaries, and Archdeacons, to make return of the names of fuch of the Parochial Clergy, within their feveral jurisdictions, as did not read the abovementioned declaration in their respective Churches, on the day appointed. This, in the beginning of August, brought most of the Chancellors, Commissaries, and Archdeacons in England, to London, to consult together, what answer they should make to this command: but while this was debating, the news came of great preparations making in Holland, for an invalion upon England; and this put a stop to all further proceedings.

In the beginning of November following, the Prince of Orange landed at Torbay in Devonshire, and soon after King James abdicated the Government, and withdrew himself beyond sea; upon which the States of this Kingdom having met together in Parliament, to consult for the good of the Nation, after many solemn debates and mature deliberation, it was resolved, that our Deliverer,

the Prince of Orange, with his Confort, should be proclaimed King and Queen of these Realms, which was done accordingly. Thus were we happily freed from the sear of arbitrary power, and the galling chains of Popish superstition; whilst he who had been the Tyrant of his country, sled from his People to their enemies, amongst whom he spent the remainder of his life, the dupe of French Politicks, the tool of designing Priests, odious to his People, and justly contemned by all mankind.

Every thing being left in great confusion on the King's flight, the Mob rose in many places, and created great disorders all over the Nation. At first, they began with risling the houses of Papists, and such as were reckoned to be popishly affected; till at last, any body was accounted so, in whose house plunder was to be had; and these disorders raged no where more than at Norwich. The Mob there, having plundered several houses in the city, at last made an appointment to do the same, by some houses, within the Precinct

Precinct of the Cathedral, which they had marked out for that purpole. But Dr. Prideaux having timely notice of their design, ordered the gates of the Close to be thut up; and the inhabitants arming themselves for their defence, repulsed the tabble, who attacked them, to the number of five hundred men, and made them defift from their enterprize: upon which fomebody crying out, to the Bull, they all went to the Bull, which was a tavern kept by a Papist in the city, and having plundered and gutted this house, finished their expedition. The next night every body following the Doctor's example, armed themselves, and stood upon their defence all over the city, and this foon put an end to these disorders.

ABOUT this time, Dr. Battely having refigned his Archdeaconry of Suffolk, on being promoted to that of Canterbury; Dr. Prideaux was on the 21st of December 1688. collated to it, by Dr. William Lloyd, then Bishop of Norwich. do the fame, by fome bootes, within the

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On the 13th of February 1688-9, the Prince and Princes of Orange, were pro-claimed King and Queen of England: upon which it was thought proper, that instead of the former oaths of Allegiance and Supremacy, two new oaths should be framed, which were enjoined to be taken by all persons, who were in any office or place, Civil, Military, or Ecclesiastical in the Kingdom. By the first of these, Allegiance was fworn to the new King and Queen; by the fecond, the Papal and all other foreign Jurisdictions are renounced; and by the statute, which enjoins the taking these oaths, it is Enacted, not only that all fuch, as shall from that time be preferred to any Ecclesiastical Dignity or Benefice, but that all others, then in actual possession of any fuch, should take the faid oaths before the first of August following, on the penalty of suspension for fix months following; and that at the end of the faid fix months, if they still perfisted not to take the faid oaths, they were ipfo facto to be deprived. This created great trouble and disturbance to the Church:

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Church; for Archbishop Sancroft and fix others of the Bisheps, refusing to take them, as thinking them inconsistent with the oaths they had taken to King James, fell under the penalty of the law, were first suspended, and afterwards deprived; and several others of the Clergy following their example, were in like manner outed of their Benefices: and these being for the most part men of conscience and integrity, the Church suffered a great loss, in being deprived of their fervice. Many of them indeed afterwards indulged themselves in such an humour of previlhness, discontent, and uncharitable averfion, to all others, who were not of the fame opinion with themselves, as was by no means confistent with a true Christian temper: and this was the occasion of a schism, that is not yet quite ended. Dr. Prideaux, though he was of a different opinion from these men himself, and thought, that the new oaths might very fafely be taken, and took them accordingly, and acted up to them faithfully, alt the rest of his life; yet looking upon those, who refused them, as honest men, who. Church;

who facrificed their interests to their confciences, always treated them with kindness and respect.

In the May following, Anno Domini1689, He made his first visitation of his Archdeaconry of Suffolk; and the new oaths and the lawfulness of them being then the general subject of debate, especially among the Clergy, his chief business in this visitation was, to give the best san tisfaction he could to those who, had any doubts about them; in which he had such success, that though there were not above three hundred parishes in that Archdeaconry, there were no more than three Ministers in all that jurisdiction, who stood out, and resused to take them.

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On the first of August this year, all, who refused the said oaths, being suspended, and that suspension followed with deprivation of such, as persisted in their refusal, on the first of February following, the Diocese of Norwick lost their worthy Bishop, Dr. William Lloyd, who not being satisfyed of the lawfulness of the E 2

faid oaths, persisted in the resulas of them, and chusing rather to sacrifice his interest, than violate his conscience, was by virtue of the Statute abovementioned, deprived of his Bishoprick.

THE winter following, Anno Domini 1689. a Convocation being called, and authorized to act by a Royal Commission, Dr. Prideaux attended it as Archdeacon of Suffolk. The business, which they were called to, was, To treat, confult, and agree, of and upon, such points, matters, and things, as should be proposed to them, concerning alterations and amendments of the Liturgy, and Canons and Ordinances, and Constitutions, for the Reformation of Ecclefiastical Courts, for the removal of scandalous Ministers, for the reformation of manners, either in Ministers or People, and for the examination of such persons, as deserve to be admitted into Holy Orders; and all other points. causes, and matters, as should be thought necessary and expedient for advancing the bonour and service of Almighty God, the good of the Church, and the government thereof.

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Thus was the intention of their meeting expressed in the Commission; and in order to prepare matters, which were to be laid before them, on all these heads, another Commission was granted to thirty, persons consisting of Bishops, Deans, and other eminent Divines of the Church, to meet, confult, form, and agree upon, all particulars to this purpose; who having met accordingly, agreed on such alterations and amendments in the Littingy, as were thought proper. And these were what were first to have been proposed to the Convocation, to be by them fettled and agreed on; but the majority of the Lower House having met together, with resolutions fully fixed against all alterations whatfoever, obstructed all further proceedings, and made the whole defign mifcarry. hould have held lone

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THOSE, who were for the alterations, defigned Dr. Tillotson then Dean of St. Paul's, for Prolocutor of the Lower House; and the Court were defirous he should be the person, hoping, that one of his mofixare,

E 3 deration deration and wisdom in the chair would be able to influence that House, to concur in promoting those ends, for which the Connection was called. But all this was derecated by setting up Dr. Jane Dean of Gloucester, and Regius Professor of Divinity in Outford, to be his Competitor, who carried it against Dr. Tillotson by a great Majority. And this man, assoon as he got into the chair, opposing every thing, that was proposed or intended by the Royal Commission, was the principal occasion, that nothing succeeded.

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THE project of placing him there was first laid, and afterwards carried on, by the intrigues of two noble Lords, who, on account of their near relation to the Queen, expected, when the Government was, at the Revolution, fettled on King William and Queen Mary, that they should have held some of the higher employments under it : but in this both being disappointed, grew discontented, and out of refentment, endeavoured all they could, to perplex and embarass the Go vernment, in which they could obtain no deration fhare.

mare, and amongst other schemes for that purpose, set themselves to baffle whatever was intended by this Convoca-For affoon as the Convocation was called, and those, who had wished well to Dr. Titlotfon for Prolocutor of the Lower House, these two Noblemen determined to fet up a competitor against him; and having pitched on the Dean of Gloufler, went to Oxford on purpole to work him to their Deligns. There they found him, as much out of humour as themfelves, on account of a like disappoint-ment, and very ready to join with them in all they proposed. The reason of his discontent was, it seems, that when the Prince of Orange was at Hungerford in his march towards London, the Doctor with three others was fent from the University of Oxford, to make him an offer of their plate, which though the Prince handlomely refused, the Doctor thought he had merited whatever he should think proper to ask, and accordingly asked the Bishoprick of Exeter, which was void by the removal of Bishop E4 Lamplugh

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Lamplugh to the Archbishoprick of York; and not succeding according to his desire (for it had before been promised to Dr. Trelawney Bishop of Bristol) this so far disgusted him, that he was ever after a professed enemy to King William and his Government, of which his conduct in this affair was a very strong instance.

On the opening of the Convocation, which was held in King Henry the feventh's Chapel, the Earl of Nottingham having brought thither the King's Com-mission for their acting, and with it, a gracious message from his Majesty concerning the same, the first thing, that came under their consideration, was to return an address of thanks to his Majesty for both; and to this purpose, a form was drawn up in the Upper House, and sent down to the Lower, for their approbati-This form being rejected here, a Proposal was offered, that they should address separately in a form of their own. This too upon being canvaffed was laid aside, as improper and unprecedented. At last therefore the Lower House set themfelves

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selves to mend the Form, that had been fent them; and after many debates and conferences had about this affair, which lasted for several days together, a Form was agreed on by all parties; and the address presented to his Majesty at Whiteball, the twelfth of December. By this time it was clearly feen, that much the greater part of the Lower House was desermined against making any alterations or amendments in the Liturgy, which was the matter next to be proposed to them; they were therefore on the 13th adjourned to the 24th of January following; and so ended this Convocation, after having fate about ten days, without advaneing one step in the business, for which they were called.

THE last thing attempted in the lower House was to fix their censure on such Books, as had been published at their first meeting, concerning affairs, that were to come before them in the Convocation; for some of those, whose opinions were against making any alterations at all, having published in two or three Pamphlets what

what they had to fay on this subject; in answer to these came out several of the other fide, one of which was written by Dr. Prideoux, and bears the title of, A Letter to a Friend relating to the prefent Convocation at Westminster; which met with to great approbation, that several thoulands of it were fold off, within a formight after its first publication. This exasperated the other party a good deal, who having discovered, that Dr. Prideaux was the Author, though there was no name to it, would willingly have fallett upon him with their censures. On the other fide it was objected, that they ought to begin with centuring those Pamphlets, which were first published; and this was so notoriously just and reasonable a proposal, that it could not be contradicted. In order to evade it therefore, they were contensed to drop the whole affair, and let their adversary, as they reckened him, escape unpunished, ra-ther their expose their friends to the same consure, gainst making any alterations at all, ha-

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DR. Prideaux, who had great expectations from this Convocation, hoping, that many things would have been done for the advantage of the Church, especially in improving and amending the Liturgy, was much grieved at their ill fuccess. For it is the opinion of many, that there are some defects in our present Liturgy, such as that there are whole offices wanting in it, as for the receiving of Penitents, the preparing the condemned for their deaths. the confecration of Churches, &c. And that some of those Offices, which are established, do not in all particulars answer the occasions, for which they were appointed, as may be instanced in the office of the visitation of the fick; in which it is objected, that there are some particulars, which cannot always with propriety be faid. In the office for the burial of the dead, we express our hopes of the salvation of all that are buried, though they may be Atheists and Deists, and such as have declared themselves so to the last. In the Litany, we pray for the strengthning of the King in the true worthip of

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God; whereas it may happen, that the King is openly and declaredly in a falle worship, as was the case of King James the second. In the prayer for the Parliament, the King, who reigneth over us, whoever he be, is stiled our most religions King; whereas it may happen that we may have a King who hath no religion at all, as, some say, was the case of King Charles the fecond, And besides these, there are many other particulars in different parts of the service, that are objected against, especially by those that diffent from us, which Dr. Prideaux wasof opinion might be much easier corrected than defended. And were all those places in our Liturgy, which are with any justice excepted against, corrected and amended, and what is wanting therein supplyed, as many hoped would have been done by this Convocation; it is hardly to be doubted, but that all our Offices might have been rendered so compleat, perfect, and unexceptionable, that not only many of the Diffenters amongst us, but also foreign Churches of the Protestant Communion, might have been perfuaded to introduce them

them into their publick religious assemblies, and unite in the same form of worship, as well as in the same faith with us.

stern econocical tomana of shell own; others THERE was also provided a familybook, to be authorized by this Convocation: it contained directions for familydevotions, with feveral forms of prayer for worship every morning and evening, fuited to the different circumstances of the families, in which they were to be used. There was room to hope, that this book might have been of great use towards the restoring of family-devotion again amongst us, and thereby make Religion flourish over the land. For families may be confidered as leffer Churches, of which the the National one is the aggregate; and the introducing of Religion into the parts feems the most effectual way of making it flourish in the whole. And till the breaking out of the Civil war, in the year 1641, which proved destructive to all order in Religion, as well as every thing elfe, family devotion was kept up all over the Nation, and the Deity worshipped by prayer every morning beautiful to nothernomi set and

and evening; the Mafter of the family (where there was no Minister) always officiating herein. Such as were able of ten composed forms of their own; others for the most part used those, which are in in the Practice of Piety, a book then in much repute. Thus it continued till those unhappy wars, when the Puritanical party prevailing, carried this duty to an extravagant excess, and by their long extempore prayers, which were stuffed with absurd cant, and downright nonsense, brought family devotion itself into difrepute with many, who justly difliked fuch a naufeous and unfuitable a manner of addressing the Deity, but instead of avoiding and reforming the abufe, went into the contrary extream, and omitted all prayer whatfoever with their families. And this happened especially after the Restoration of King Charles the fecond; for Episcopacy and the Church being then again reftored, many, to pay their court to what was uppermost, and shew their aversion to the sectaries, who had hitherto reigned, carried the matter too far, and branded many things with the imputation of phanaticism, only because those people had used them in, a phanatical manner. Of this kind was family prayer, which many in compliance with the prevailing vogue, from this time omitted. And there was another cause, which derived its original from the fame times, and helped to produce the Ame ill effect , that during the reign of these Sectaries, and the prevalence of Puritanism throughout the Nation, the Book of Common-Prayer being extravagantly run down, on the change of times, and the Restoration of the Church, it was an extravagantly cryed up by those of the High-Church Party, as if no other form of prayer was to be used in families, any more than in the Churches: and this notion growing more and more fashionable. the confequence of it was, that whereas these prayers are many of them proper only to be read by men in orders, many families of the Gentry and Nobility, where there. were no Chaplains, began to difuse them ; and nothing being substituted in their room, this was in a great many families the occasion of totally neglecting this duty. Dr. Prideaux and many others tariz.

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others being sensible, that the decay of family devotion amongst us was chiefly owing to these two causes, and that from hence proceeded a want of true Christian piety all over the land, were very earnest for the publication of this book, hoping that it might in a great measure conduce to the removal of both these causes of the evil, and restore Religion in private families; without which it can never be expected to flourish in the Nation. Some years after the breaking up of this Convocation, as he was walking with Archbishop Tenison in his garden at Lambeth, he pressed the Archbishop very much to publish this book: but the Archbishop, though he was sensible of the great occafion there was for it, and the service it might do Religion, thought it had best be done with the concurrence of the Convocation, which would make it be received with greater authority, and faid, that there were then some thoughts of speedily calling one. This the Doctor earnestly advised him against, telling him, that till the Clergy, which constituted the Lower House, should be of such a temper,

that he might affure himself of a Majority to concur with him, (which his Grace well knew he could not at that time) the calling of a Convocation, to meet and act. would be a dangerous thing, and contribute only to foment the divisions of the Nation; which proved to be the case, when the experiment was afterwards The Doctor further told the made. Archbishop, that he thought the book would not want its effect, if it was published by his authority only; though he he was of opinion with his Grace, that it would be best done with the concurrence of the Convocation, could that be fafely obtained, which he thought it could not, on account of the great divisions amongst the Clergy, and the spirit of opposition, which then appeared in too many of them, against their Superiors. This book hath fince had the misfortune to be lost; for being put into the hands of Dr. Williams, Bishop of Chichester, it was some how millaid, and, after his death, could never be retrieved. It is most likely, that being carelessly put amongst such papers, as the good Bishop at the time of his death had had ordered to be burnt, it was destroyed with them. However, it is not to be doubted, but there are still many amongst the Clergy, who can make another, which should as fully answer the end, for which this was intended.

AT the time when this Convocation was first called, Dr. Stillingfleet, on the death of Dr. Thomas, Bishop of Worcester, being from the Deanry of St. Paul's, promoted to that See, Dr. Tillotson was translated from the Deanry of Canterbury to that of St. Paul's, and Dr. Sharp from the Deanry of Norwich to that of Canterbury. Upon this Dr. Henry Fairfax, one of the Fellows of Magdalen College in Oxford, was made Dean of Norwich, and on the last of November, in the year 1689, installed into that Church. He had fignally fuffered in the cause of that College, of which he was Fellow; for when they were all cited to appear before King James's High-Commission Court, for not obeying the King's mandate, in chusing Mr. Farmer for their President, and in obedience to the faid citation had appeared, and put in a modelt answer, giving their reasons, why they could not comply therewith, Da Fairfax being prefent amongst the rest, baddrened himself to the Court, and declared his diffent from that answer; upon which they encouraged him to declare the cause of his so doing, expecting it would be on the King's fide: But he took but a paper, in which was contained a Protestation against the legality of their Commission, drawn out in full form, and read it aloud in the face of the Court. This provoked them to much, that after a great deal of foul language given him by Lord Chancellor Jefferies, who fat as President of the Court, he was forthwith sentenced to be expelled the College; and accordingly continued fo till the Revolution. He was descended of a noble family, being the fon of a younger brother of Ferdinando, Lord Fairfax, who was the father of the famous Sir Thomas Fairfax, General of the Parliament army.

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DR. Prideaux on his return from the Convocation, finding the Cathedral Church F 2 fully

fully fettled under the new Dean, who, as he had no other avocation, constantly refided there; and the Popish controversy being brought to an end by the Revolution, he quitted Norwich, and retired to his Parsonage of Saham in the County of Norfolk, which he served constantly every Sunday, morning and afternoon, during the four years that he lived there, excepting only, while he was keeping his two months refidence at Norwich, or visiting his Archdeaconry of Suffolk, which he did constantly twice every year, till disabled to bear the journey, by the unhappy disorder, that afterwards came upon him. For the first three years after the Revolution, he took upon himfelf the office of preaching at every place where he held his visitation, which was a caution then very necessary, for preventing such of the Clergy, as were not fatisfied of the justice of the Revolution, from launching out on topicks, that might give offence to the Government, when it should come to their turn to preach. In all the fermons he preached on this occasion, he, with great earnestness, pressed upon the Clergy

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Clergy the faithful discharge of the duties of their function; that so they might to the utmost of their power, both by the good examples of their lives, and the foundness of their Doctrines, promote the honour of God, and the falvation of fouls amongst the people, to whom they were fent; and being well informed, that in many families of the Clergy, Prayers were wholly omitted, and God not at all called upon, either morning or evening; in one of his visitations, he made it the subject of his sermons in all the several divisions of his Archdeaconry, to urge them to the performance of this duty. When the Jews pray thrice every day, and the Mahometans five times, he thought it a shame to Christians, especially the Clergy, not to do it at least twice every day; prayer being one of the prime duties, which by the nature of their office the Clergy are defigned to; and the Rubrick of the Common-Prayer (to the obfervance of which they have all subscribed) obligeth every one of them, as well Deacons as Priests, to be constant and faithful F 3 herein:

herein: for the words of the Rubrick in the beginning of the Common-Prayer Book, under the title, concerning the service of the Church, are as follow; That all Priests and Deacons are to Say daily, the morning and evening prayer, either pri-vately, or openly, not being let by sickness, or some other urgent cause. It is true, the words immediately following this clause in the Rubrick direct these morning and evening prayers to be faid openly by the Minister, in the Church or Chapel, where they minister; but this being impracticable in Country parishes, by reason of the difficulty of getting the people together, from their several distant habitations; the next thing, that is practicable, is to be faid in its stead, and that is family prayer; for this is open prayer, as well as the other, in the fense of the Rubrick, which is manifest, in that it is there opposed to private prayer. Both therefore are included in the obligation of this rule; so that where the former cannot be performed, the other at least must. But however this be, as it is the duty of every man, that is mafter

ter of a family, to take care, that God be daily worthipped in it, more especially it is so, if he be of the Clergy, who are all confectated, and fet apart for the work of prayer, as well as that of preaching the word; and therefore ought by their example, as well as by their instruction and exhortation, to excite all men thereto; and confequently, are of all men most unpardonable, if themselves neglect this The Doctor carried this matter fo far, as to tell them, that prayer was fo much the duty of the Clergy, that every one of the order should not only be diligent and constant in daily offering of it up unto God, every morning and evening with his whole family; but that in whatever other family, he should at any time happen to lodge, he ought to offer his prayers to the family, if they should not be otherwife provided for that duty, and exhort them to join with him in them; and should they refuse to hearken to him therein, let him look on that house, as unfit for a Clergyman to make his abode in, and avoid it accordingly.

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THE Bishoprick of Norwich being vacant, on Bishop Lloyd's deprivation, Dr.
Compton, Bishop of London, and Dr. Lloyd,
Bishop of St. Asaph, were appointed by
Commission to govern the Diocese, till a
Successor should be nominated; and they
consulted and advised with Dr. Prideaux,
in most things, which they did by virtue
of this delegacy, who served them on all
occasions much to their satisfaction.

THE cause of Bishop Lloyd's deprivation was his not taking the oaths to King William and Queen Mary, as has been mentioned above; for on his first refusal, August the 1st, Anno Domini, 1689, he was with feveral others of the Clergy, who were of the same sentiments with him as to this matter, suspended from his office, and on his perfishing in the same refusal, was on the first of February following, deprived and wholly outed of his Bishoprick, according to the tenor of an Act of Parliament, in that behalf made; and thereby the Diocefe was deprived of a very able and worthy Pastor: on T

Pastor; for he was an excellent Preacher. a man of great integrity and piety, thoroughly understood all the parts and duties of his function, and had a mind fully bent to put them all in execution. for the honour of God, and the good of his Church on all occasions. He was first Bishop of Landaff, from thence translated to Peterborough, and from thence by another translation promoted to the See of Norwich. After his deprivation, he lived very retired, in some of the villages near London; first at Hogsdon, next at Wandsworth, and afterwards at Hammerfmith; where he died on the first of January, Anno Domini, 1709, being full twenty years after he had been deprived of his Bishoprick.

WHILST Dr. Prideaux lived at Sabam, he contracted a friendship with several of the neighbouring gentry; particularly with Sir John Holland, and Sir Edward Atkins. The former of these was a gentleman, who retained a remarkable vigour in a very advanced age, being past ninety, when the Doctor first became became acquainted with him; and afterwards lived to be, within one of an hundred. He was a perfon of great understanding and wisdom, and had made a very confiderable figure in the long Parliament, where he was always for moderate measures, and fided with those, who were for composing matters with the King; till at last, finding, that all attempts of this kind were constantly defeated by the violence of parties, fometimes on the fide of the Parliament, sometimes by the King, and that there were no hopes of bringing matters to an accommodation he began to despair, of being any longer serviceable to his King or his Country; and therefore retired into Holland, where he lived most part of his time, till the return of King Charles the second, when he was appointed one of the Commissionets fent by the Parliament to bring him home. As to Sir Edward Atkins, he lived much nearer the Doctor, and conversed with him more frequently. He was a man of great piety, probity, and goodness, and had in the reign of King James ed yak minery, when the Lector and

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the fecond, been Lord Chief Baron of the Eschequer, and acquitted himself in that post, with great justice and integrity, especially towards the Clergy, whom he would never fuffer to be oppressed, and of whose rights he was remarkably careful, whilft he prefided in that Court On the Accession of King William, and Queen Mary, having refused to take the oaths, this excluded him from all place. under the Government in that reign, on which he retired to Pickenham in Norfolk, and there lived quietly, greatly respected and esteemed by all his neighbours, to whom he was very useful, in reconciling their differences. For being a man of great reputation and integrity, whenever any controverfy arose amongst them, they usually referred it to his arbitration; which he always decided with justice and equity, and generally to the fatisfaction of both parties. This was his chief employment and delight in this retirement, scarce a week passing, in which he had not several of these causes brought before him; for as his fame spread all over the country, people came from con-Jugar P. Ke fiderable

fiderable distances, to lay their causes before him. As to the oaths, though he always resused to take them himself, he condemned no one else who did. His usual saying was, when he was discoursed with about this matter, that the Devil was busy with men on their Death-beds; and therefore he would keep his mind free, that when he should come to die, he might have no doubts or fears on this account, to disturb his conscience. About a year after Dr. Prideaux left Sabam, Sir Edward also left Pickenbam, and removed with his family to London, where he not long after died of the Stone.

In the beginning of the year, 1689, it being thought proper to fill up the vacant dioceses, Dr. Tillotson, Dean of St. Paul's, was declared Archbishop of Canterbury, Dr. Beveridge, Bishop of Bath and Wells, Dr. Fowler, Bishop of Glocester, Dr. Cumberland, Bishop of Peterborough, Dr. Moor, Bishop of Norwick, Dr. Patrick was translated from Chichester to Ely, and Dr. Grove, made Bishop of Chichester in his place, and Dr. Ironside

Ironfide, Bishop of Bristol, was translated to Hereford, and Dr. Hall was nominated to the Bishoprick of Bristol in his stead. But Dr. Beveridge having refused to take the Bishoprick of Bath and Wells, on account of his friendship with Bishop Ken, who had been deprived of the fame, for not taking the oaths, Dr. Richard Kidder Dean of Peterborough, and one of the Prebendaries of Norwich, a particular friend of Dr. Prideaux's, was appointed Bishop of that Diocese in his stead. About the fame time, Dr. Lamplugh, Archbishop of York dying, Dr. Sharp Dean of Canterbury was appointed to fucceed him. And all thefe being fettled in their several Bishopricks, before the next session of Parliament, took their seats there, and supplied the Bench of Bishops, which, till then, had been very thin, ever fince the Revolution.

WHILE the filling of these Sees was under deliberation, the Bishops of London and St. Asapb both earnestly recommended Dr. Prideaux for the Bishopsick of Norwich, without his knowledge

ledge or defite. For had their recommendation taken place, and the Doctor thereon been named to that Bishoprick, he must have followed Dr. Beveridge's example, and refuled it on the fame account as Dr. Beveridge did; that was, because of his great friendship with Bishop Lloyd. For one of the last things, that good Bishop did in his diocese, was making Dr. Prideaux Archdeacon of Suffolk; and should the Doctor, after this, have accepted of his Bishoprick, it would have founded ill with many, and carried formewhat like the appearance of ingratitude towards his benefactor; not but that the Doctor well knew there would have been no justice in such a censure; for if Bishop Lloyd could not with a fafe conscience bring himself to take these oaths which the Law of the land prescribed, as a necessary qualification for holding his Bishoprick, he certainly did right in quitting that, rather than offering any violence to his conscience, in this matter: but there is no reason why the Church of that Diocese should remain without a pastor, or another, who did not labour

labour under the same scruples with Bithop Lloyd, Good decline the acceptance of that office, for which the other was by law dilignalified, and that without any injury or injustice to him. However, Dr. Prideaux confidered, that it was neceffary, especially for one in that station, to avoid all appearance of evil. And that a Bishop must have the good esteem of his People, in order to make his Ministry efficacious amongst them; that this esteem was as much diminished by actions mistakenly reputed evil, as by those, which are truly for and in foort, that a Bishop should be, as Cafar would have his wife, not only clear of all guilt, but free from the imputation of it likewife, and div

and event word of it willibs -In the first Session of Parliament, after the new Bishops had taken their seats there, two bills were brought into the House of Lords relating to the Church, in both of which Dr. Prideaux happened to be concerned. The first was to take away Pluralities of Benefices with Cure of Souls, the other to prevent clandestine marriages: that which was for ods

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taking away Pluralities of Benefices with Cure of Souls, was chiefly pushed on by Dr. Burnet Bishop of Salisbury; and before any thing on this subject was offered to the Parliament, that zealous and learned Bishop communicated the design with a draught of it to Dr. Prideaux, and asked his advice upon it. The Doctor in his letter, which he wrote to the Bishop in answer to this, made three objections against it. First, that it was too long; for that the privilege the Lords have of qualifying their Chaplains for Pluralities, being what they will be very unwilling to have taken away or leffened, it is to be expected, that the Bill will meet with great opposition in the Upper House, and every word of it will be there fcanned and canvaffed, in order to throw it out; and therefore the more words there are in it, the larger scope will be given for objections. Secondly, it takes away all Pluralities without exception; whereas there are a great number of parishes in England so meanly provided with maintenance for their Ministers, that unless they be allowed to be ferved by some of the

the neighbouting. Clergy, they will be hubolly defented; and therefore it is hel cellary, that for fuch pafed at leaft co edption be made, and Rhualities allowed of birthirdly, it feethed todobuthofe in their Pluralities, who had by legal disperfations been fettled in them before the date of the bill; which would be thought laugreat hardship on the upitefent spoffefford, whom have purchased those dispensations, and make the bill to pais the Parliament bwith greater difficulty in His Hadvice therefore was, that the bill, without any betrofreel to whatowas thus haffed; (hould onoly provide, that all Pluralities for the ifu--tote Chanle be reftrained within the sil mits of blive limiles diffande, breafing in by the common read from rook Charch oso another gland that all this be expressed in as thort, a bill as possibleni Antifichida -bill the Doctor drew up nat this Lording's requesty ligadident him nawithing there geitife concerning his reasons for the same. This bill was by his Lord hip offered to the Archbishop, who, at avmeeting of the Bilhops ate Lambeth, having vaid it before shem with feberal other draughts prepared the

for like fame purpole. gnDrod Prideaux's bill was unanimoully approved of and chosen by them before all the other draughts; and it was then agreed, that this should be the bill, which is fould be offered to the Parliament, But the Lords, as Dr. Prideaux had apprehended, were for fond of their privilege of qualifying Chaplains for Pluralities, that they would hearken to nothing, which should diminish or restrain it; and therefore would not allow the bill, fo much as to be once read in their house w Dr. Prideaux however in hopes that the good of the Church might at sometime prevail so far, as to have this confidered again with better fuecess, and that fithis Bill and Treatife might then aprove of fome weep for degilating this matter, canfed them both to be printed in the year light, and spublithed at the end of his Book concerding the original and tight of tythes super. tile concerning his reasons sot the same.

As to the other Bill against clandestine marriages, it was brought into the House of Lords by one of the Peers's and the purport of it was, to make it selony in the

the Minister, who should folemaize or ofsclate at fuch marriage. " Upon this a tong debate arifiligo Bi. Kidder, then Bi-Thop of Bath and Wells, wrote to Dr. Prideaux to defire his opinion about it. The Doctor, on the receipt of his Lording's letter, which came to him on monday. wrote an answer, and sent it, by the next post, the Wednesday following. It contained about three sheets of paper, in which he shews, that the original law for preventing Clandestine marriages ordains, that the banns of matrimony shall be three times published in the Church or Chapel, to which each party belongs, before any marriage shall be solemnized, between them. Secondly, that this law is not to the control of be dispensed with, or any license granted thereon to marry, without the faid publi-cation of banns, but to perions of good feate and quality. Thirdly, that all such dispensations and licenses be grapted only by the Eccleiastical Judge, who hath power to examine upon oath, whether the said marriage may be legally celebrated or not. Fourthly, that the Judge, on the said in the ludge, who hath the said in the ludge, who hath the said in the his examining into the case, must have G 2

it vouched to him, by the oath of one of the parties at least, that there is no let, impediment, or pracontract, confanguinity, affinity, or any other cause whatsoever, nor any fuit commenced in any Eoclesiastical Court, to barr or hinder the proceedings of the faid matrimony; and he must further have it attested by the oaths of two other witnesses, whereof one is to be known to the Judge, that the party to be married (if under age) have the confent of parents or guardians, in case the parents are dead: And when he is satisfied of all this, and hath also taken security for the same, he may then, and not before, decree for the dispensation, and grant license accordingly, for the celebration of the marriage, without publication of banns; provided he direct it to be done in the church or chapel, to which both or one of the parties belong, and not else where. And fifthly, the Doctor further shewed in the said let-ter, that in case all these rules and precautions were duly executed and observed, it is scarce possible, any clandestine marriage should ever happen. But should they

they be all observed, not one third part of the licenses now made sale of would be granted out, which would very confiderably diminish the income, which Chancellors, Commissaries, and their Registers make of their places; and therefore, they have, by a general conspira-cy, all England over, set them aside for the take of promoting their own unjust lucre. For now, inflead of observing the rules, and taking the precautions, and fecurities above mentioned, in granting matrimonial licenses; Chancellors and Commissaries seal them up in heaps, leaving Blanks to Be filled up, for any that will pay for them; and thus fend them to market all over their jutifdiction, to be put off, as it happens, to any who want them, without any other examination than of the purse of the purchaser, whether he hath money enough to pay the fees. Thus it comes to pass, that abundance of rumous matches are constantly contracted under the authority of thefe illegal licenses; and the scandal of all falls upon the Church. In the fame letter, the Doctor takes especial notice of ano-G 3 ther

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ther particular, which is that whereas the Canons of 1603, do more than once enjoin, that all mariages shall be celebrated in the church or chapel, to which one of both of the parties belong, least the minister might be surprized into the celebrating of an illegal or unfitting marriage, by his not knowing the parties; they take upon themselves the liberty of acting contrary to this rule at their pleasure; and without any regard to the Canons, which prescribe it, direct their licenses to be executed in any church or chapel within their respective jurisdictions, which the parties of either of them, shall defire; and this hath given an apportunity to the bringing about most of the stolen marriages, that are complained of which had this rule been duly observed, would in all likelihood have been prevented: for all persons being usually well known in the parishes where they live, especially to the Minister, the fraud of such a marriage cannot but be feen and discovered, when it comes to him to be executed; and in consequence, if he be not a very had man, hindered and prevented by him. other 10/11

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other hand, places, where the parties are leaft known, are the properest for acts of fraud and illegality; and fuch they will never want, as long as Chancellors and Commissiones take the liberty of granting at the licenses above mentioned; "and there by encourage and help forward the inity quity, which they are in duty bound to prevent, avil license being ad of mod for prevent.

Dr. Prideaux's advice therefore to the Bian shop of Bath and Wells was, that he should eddeavour to prevail with this Grace the? Archbishop of Canterburg and the refe of the Bishops, to phothe saws in exe cution, which are already hade against clandestine marriages ; for better laws cannot be contrived to reform this abuse, than those, which are already to be found in our Ecclefishical Conflitutions for this parpole; and were these laws duly obferved, and vigorously profecuted against all that violated them, there would be no need of making Acts of Parliament, or establishing sangumary laws against the Clergy for proventing this iniquity. and bet operate.

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other hand, places, where the parties are As to the bill stielf, Dr. Prideaux in his letter declared, that (hould it pass into it an Act, it would be, inchis copinion, the greatest hardship, that ever was put upon the Clergy in any Christian State in for it would be a continual foare of ruin and destruction to them, since it would sub-p ject them to be tried for their lives, every marriage they folemnized. That it would not be a sufficient salvo, to say the license would be their fecurity; Vfor who would care to have the fafety of his dife depende on a flip of paper, which the rats might cat up, or an hundred other accidents happen to destroy; and then the Minister must suffer death for want of it in And further, for his part, the Doctor declared to the Bishop, that after the passing of this bill, whatever should be the confequence, he would never marry any more persons; and was of opinion that all other ministers, who had any regard for their own fafety, would take the fame resolution; and then the bill instead of preventing clandestine marriages, would don't make the land operate.

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operate fo far, as to put a stop to all marriages whatfoevery Thefel confident tions, when offered toothe House in the debate, were thought to carry such weight with them, that those, who brought in the bill, were content to drop it, and pressi edition further the The Billiop of Bath and Wells, on his perufal of this letter. forthwith fent it to the prefs, without Dr. Prideaux's knowledge for confent; and the next week after, to the Doctor's great furprize, it came down to him in print. This helwould have had great teach tou be offended at, had not the Bishop spared him to far, as not to put his name to it, no them the facred office of conducting

In the same year 1691, towards the end of the long vacation, died Dr. Edward Pocock, the eminent Hebrew Professor at Oxford, in the eighty-eighth year of his age. On his death, Dr. Prideaux was offered to succeed him in his Professor for's place, but declined it for several reasons, which at that time made it inconvenient to him to accept it, but after wards it proved much to his detriment, that he did not, it is sleaged within a declined to his detriment, that he did not, it is sleaged within a

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operate to tar, as to put a ftop to all Asour Whitfinday Anno Domini 1692, Bishop Moor first came into his diocefe, and Dr. Pridecus then attended him as one of his Archdeacons for the examine ing of Candidates, who offered themselves to be ordained, which afforded him matie ter of great concerns for he used frem quently to lament the excessive ignorance? he had met with in such as offered themselves for holy orders, at their examinations; that men, who were themselves unacquainted with the common dectrines of Christianity, necessary to the salvation of their own fouls, should take upon them the facred office of conducting others to falvation : And this he attributed in a great measure to the neglect of fare mily devotion; for while Religion hree mained in families, and God was daily worthipped, children were early bred up by their parents, and infructed in the knowledge of him he and the principles of Christianity, thus first instilled into theme continued to grow up with them into further knowledge, as themselves grew to be further capable of it. . And while: ABOUT young

young men were thus educated, when any of them were lent to the University, there to be fitted by their studies, for the Ministry of Religion, they carried some knowledge of it thither with them, and thereby became the fooner and more effectually qualified, to become teachers of it. But fince family devotion and family instruction, through the causes already mentioned, have been neglected, and this neglect, through the corruption of the times, has grown to fast, as now in a great measure to have overspread the land. young men frequently come to the University without any knowledge or tincture of Religion at all; and having little opportunity of improving themselves there-in, whilst Undergraduates, became the course of their studies inclines them to Philosophy and other kinds of learning; they are usually admitted to their first degree of Batchellors of Arts, with the same ignorance as to all sacred learning, as when first admitted into the Universities; and many of them affoon as they have taken that degree, offering them-felves for orders, are too often admitted

to be teachers in the Church, when they are only fit to be Catechumens therein, These Considerations made the Doctor often lament the loss of Dr. Busby's benefaction, who offered to found two Catechiftical lectures, one in each University, with an endowment of 100 l. per Annum, each, for instructing the Undergraduates in the Rudiments of the Christian Religion; provided all the faid Undergraduates should be obliged to attend those lectures, and none of them be admitted to the degree of Batchelors of Arts, 'till after having been examined by the Catechift, as to their knowledge in the Doctrines and Precepts of the Christian Religion, and by him approved of. But this condition being rejected by both Universities, the benefaction was rejected therewith; and the Church hath ever fince suffered for the want of it. He used likewise to complain of another abuse, which he frequently met with at ordinations; that is, false testimonials; for how defective soever any of the Candidates may be in their learning, and how faulty and fcandalous foever in their manners, they ne-

Ant su bood! Life. f. 317.

ver want ample restimonials, with the full number of neighbouring Ministers hands thereto; youching the contrary By this means Bishops are often so deceived, as to admit into ordereffuch, las are notoriously unworthy of them; This the Doctor thought was a scandalous abuse in those Ministers, who misguided and impofed on Bishops by such false testimonials for the remedying of which it would be proper, that any Minister, who should thus endeavour by unjustifiable means to procure orders for an undeferving person, should himself be suspended from his own, till he was made fenfible of his erfor; and ever after fland unqualified for giving any more testimony in the like as before, and ought to be panished sales

AFTER the Act of Toleration had passed the Royal Assent; the first of King William and Queen Mary, many people soolishly imagined, that, they had there by full liberty given them, either to go to Church or stay away, and idly dispose of themselves elsewhere, as they should think

think iff; and acordingly, the Publick Afternibles after Divine worthipmon the Lord's day were much deferted, and aled houses much more resorted to than the Churches Un Prideaux, "in order to pat a Rop to this growing evil, drew up a che cular letter, directed to the Ministers of his Archdeaconry, in which, after he had informed them, that, the faid Act gave no Toleration to absent from Church, but only to such, who, differting from the Established Religion, worthipped God elsewhere, with one of the differting sects mentioned in the faid Act, and that all, who absented themselves from Church, and did not thus worlding God effewhere, were under the lame penalties of law as before, and ought to be punished accordingly, he defired them to fend for their Church Wardens, Aand having fully instructed them in this matter, exthort them to do their duty herein, and prefent, at all visitations for the future, all fuch prophane and irreligious ablenters from Church, in the fame manner as formerly used to be done before this Act

Lindon, and having there gotten as muny copies of it to be printed, an chare
gotten parishes in this Archdeaconty, won
his next visitation, which was Michaelman, Anno Domini a 692, dispersed them
amongst the Ministers of the said parishes, giving each of the said parishes, giving each of them one. It was
afterwards published was their endurof
his Directions to Churchwardens, mand
underwent several editions. This letter,
her sound, had, in some measure, its intended effect, though it could not wholly
eure this evilt over them on a serior

proper to leave Sabam, and return again with his family to Norwich, after he had refided there about four years. His reafone for leaving this place were, that the country thereabours subjecting people to agues, his family were hardly over free from that distemper, all the time he lived there. He was himself sick of it a considerable time; and two of his children were so long ill, and contracted so bad a state of health from it, as afterwards cost them both

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their lives. Belides, being obliged to leave most of his books at Norwich, as not having mont for them in his house at Sabam, this hindered silimi from carrying on his Audies according to his inclinations; land in these he was further interrupted, whilft he tarried there; fly the avocations he frequently met with in country business, which made him weary of the place; and on all these considerations; he determined to leave it of On his quitting Schem, he gave it up altogether, without referving to himfelf any of the profits, as he might have done, by putting a Curate on the parish; and resolving that as far as in him lay, the benefice and the office should go together the refigned both into the hands of the Bishop, and wrote to the Warden and Fellows of New-College in Oxford, who were patrons of the living, to prefent another; which they did accordingly man aid sauge

On the Doctor's return to Norwich, the whole butiness of the Cathedrab fell again into his hands, and he was obliged to undertake the burden of it, to prevent all

all from running to confusion. The Dean resided mostly at London, and hardly ever came to Norwich till towards the latter end of his time; and Dr. Prideaux, after he had lest Saham, being constantly there, this gave him a full opportunity to make himself master of the affairs of that Church; which he continued to take care off till the time of his death.

begind it; as y'all be beguither thentioned. On the 12th of February, Anno Domind 1696, he was instituted into the Vicarage of Trowfe, on the presentation of the Dean and Chapter of Norwich. It is a little village, within a mile of Norwich, and a very small benefice, being hardly worth to him more than forty, pounds per annum. However, having no Cure, fince he had refigned Saham, he: took this fmall vicarage, rather for the fake of exercifing the duties of his function in that parish, than out of any regard to the small profits arising therefrom ; for though his Prebendhip of Naravich, and Archdeaconty of Suffolk, which were all the preferments he had at this time, fell very much short of a sufficiency H

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ficiency to support him, yet, as he had private fortunes of his own, he needed not so small an accession for his maintenance. Having taken upon himself this Cure, he diligently attended it, serving it himself every Sunday for several years together, till he was disabled by the calamitous distemper of the stone, from going any more into the pulpit, and then resigned it; as will be hereafter mentioned, it being his resolution, not to keep any cure, which he could not serve himself.

In Easter term 1697, he published his life of Mahomet, which was so well received in the world, that three editions of them were sold off the surface. He had long designed to write a History of the Saracen Empire, from the beginning of it, till it sell into pieces, by the Governors of Provinces setting up each for themselves, Anno Domini, 936. which was three hundred and sourteen years from its sirst rise under Mahomet. By this partition, all the power and grandeur of it had an end; though its name, with

with a small territory round Bogdat, continued under the succeeding Caliphy some ages after. This History, as it was to have given an account of the rife and progress of this Empire, and of the Mahometan Religion wish it; fo was it likewife to have gomprehended the decay and fall of the Gracian Empire in the East, and the Christian Religion, which sunk with it in those parts; for the power of the one empire being built on the decay and mins of the other their Histories are necefferily connected and interwoven with each other. The Doctor begun his History from the death of Mauritius the Greek Emperor, which happened Anno Domini, 602, and had gone forme way in it, before he went to Saham; but not being able to go on with it there, for want of his books, which he had left behind him at Narwich, as was mentioned before , the work flood fill for e time. However on his return to Norwich, he refursed it again, with an intention of perfecting it; but whilf he was thus engaged in it, fome reasons occurred to him, which made him delift from H 2 ribidw

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from profecuting it any further. He came to a resolution therefore to publish only that part of it, which contained the life of *Mahomet*, and drop all the rest. What the reasons were, that induced him to alter his design, being fully shown in his Preface to that book, there is no need of repeating them here.

THE Doctor found in his Archidiaconal vifitations, that the Church-wardens of his Archdeaconry of Suffolk, as in all other Archdeaconries, instead of presenting what was amiss, as they are bound by their oaths, at those visitations, usually gave in their prefentments, as if all was right; and that for those parishes, where the contrary was most notorious. This afforded him, as it must every honest and considerate man, matter of melancholy reflection, that three or four hundred men should thus deliberately perjure themselves twice a year. In order therefore to put a stop to this evil, as far as it was in his power, he wrote his. Directions to Chuchwardens, instructing them in all the branches of their duty; which

which they had fworn to observe, and exhorting and directing them faithfully and carefully to discharge their offices. This Tract, as it was written for the use of his Archdeaconry, he immediately dispersed through all the parishes of it, assoon as it came from the Press. The first edition bore date, December the 20th, 1707; and fince that, feveral other editions have been published : the third, which bore date in September 1712, is the compleatest; for this the Doctor published, after having revised the two former editions, and made many confiderable additions and enlargements. This therefore, as it came from the Author's last hand, and those editions, which have since been published from it, I should chuse to recommend to fuch, as have occasion for the book. oper Houle: vehen.

In December Anno Domini 1701. a Convocation being met at London, for transacting the affairs of the Church, Dr. Prideaux went thither, and took his seat amongst them as Archdeacon of Suffolk. On his arrival, he found them di-

vided into the Migo Church and Low-Church parties. The first thing, that came under their confideration, was the choice of a Prolocutor, The High-Church Palby the op Dr. Woodward, Dean of Sallbury and the others proposed Dr. Bet weridge, Archdeacon of Colebester. The former carried the election by a great majority, and took the chair accordingly, in which he condicted himfelf with candour and abilities much beyofid what was expected from him. And now a debate arole, concerning the privileges of the Lower House, where a majority of the Meinbers claimed to be on the fame footing, as to the Upper House, that the Commons in Parliament are, in regard to the House of Lords; that is, to adjourn by their own authority, apart from the Upper House, when, and to such time, as they should think fit. This the Upper House, that is, the Bishops, would not admit of, but infifted, that the antient usage, which had been all along continued, was, that the President adjourned both Houses together, and to the same **schedule**

schedule sent down to the Lower House; and that this practice they would abide by and allow of no other and fo far Dr. Prideaux concurred with them, as thinking them in the right. But as to their requiring, that the Lower House should break up, as foon as the schedule came down to them, and appoint no Committees to fit and act, on the intermediate days; he was clearly of opinion, that in both these particulars, they were wholly in the wrong; for as the Bishops ufually break very early, to attend the service of the House of Lords in Parliament, and then fend down the schedule of adjournment to the Lower House, if on the receipt of this schedule, the Lower House must immediately break up alfor what time could they have to difpatch the business before them? It feems natural from the reason of the thing, that the day of Sessions be allotted for the bufiness of it; and if so, what leisure can there be, unless on intermediate days, for any Committee to fit and do the business referred to them? Two months of this meeting, were taken up in H 4 arguing TVAS

arguing and debating these matters, which were contested with a great deal of heat on both fides, as well without doors (where there was abundance of pamphlots printed about them) as within the House. At length the Lower House appointed a Committee to confider of some method, for accomodating and ending this dispute; that so they might be able to proceed in the other business, for which they were called. Dr. Prideaux was one of this Committee, who fate fome time; but before any report could be made, the Prolocutor fell ill and died: Upon which, there arose a new debate about appointing his fuccessor; but this did not last long; for within a few days after, on the eighth of March 1701, King William died, which put an end to the Convocation! Stoled stendard feerus natural from

On the tenth of May following, Anno Domini 1702, died Dr. Henry Fairfax, Dean of Norwich, in the 68th year
of his age, after having held that Deanry
upwards of eleven years; and Doctor
Prideaux being appointed to succeed him,

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was installed into his Deanry, the eighth of June following. In to one need ovad bard and cloid with the rest of the control o

Assoon as he was fettled herein, he fet himfelf to work, in reforming such disorders and abuses, as were crept into the Cathedral, which he had no other means of doing, than by purging it of several obnoxious and scandalous persons, who were the occasion of those disorders, and filling up the vacancies, with the best men he could get. This he did; and by admonishing the rest, at length brought the whole choir into persect good order; and so it continued for several years to the time of his death.

THE third of December, Anno Dominio 1702. being appointed a Publicko Thanksgiving Day, on account of out success in the expedition against Vigo, in Spain, Dean Prideaux preached the Thanksgiving Sermon, at the Cathedral Church of Narwich, and, by desire of the Mayor, and Aldermen of the city, had it printed. This was the only servinon he ever published; and had he sollowed

lowed his own inclinations, it would have been one of the last of all he had preached from that pulpit, which he had chosen for that purpose, for, according to the general turn of such serimons, it contained little more than an harangue on the occasion of the day. However, after it had been once published, the Booksellers thought proper to reprint it, at the end of his Ecclesiastical tracks printed at London, Anno Domini 1716.

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In Enfer term following, Anno Domitic 1703, he published a tract in vindication of the present established law, which gives the successor in any Ecclesiastical benefice or promotion all the profits from the day of the avoidance. The occasion of his writing this tract, was as follows: As the law now stands, if a beneficest Glergyman dies a little before harvest, his successor shall go away with all the profits; and by this means, often leaves the samily of his Predecessor in great poverty and distress for the want of them. This was by many thought a very hard case,

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and several of the Clergy clamoured hard for a new law to remedy it; which induced some of the Bishops to think of bringing a bill into Parliament for this purpose; and the Bilhop of Salisbury.
Dr. Burnet, being particularly realous in this matter, undertook to draw the bill Dr. Prideaux hearing of this, let himself to examine into the case; and after having confidered it, wrote this tract about it; in which, as his fentiments happened to concur with those of the Archbishop of Canterbury, the Archbishop recommended it to the rest of the Bishops. who, on peruling it, were lo far convinced, that all in general consented to drop it, and there have never fince been any thoughts of reviving it. This piece was likewise reprinted with his Ecclestastical which doed to a further part of the

In the beginning of the year 1705, the Dean had a very fignal deliverance from great danger. Dr. Hayley, late Dean of Chichefter, being then in the neighbourhood of Norwick, Dean Prideaux went over to make him a vifit; and

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and while he was there, the servants of the house (without the knowledge or privity of their master) made his coachman fo drunk, that, on his return, he fell off the coach - box and upon his falling, the horses immediately took fright, and ran away with him, near three miles full speed, till at length they were accidentally stopped by a poor labouring man returning from his work,: And happily the Dean received no harm. This was a deliverance, which he was ever af-ter very thankful to God for, whilst he lived. And there were two circumstanwhich feemed providentially to concur in faving him: The first was, that on his return, instead of driving the direct road, through which he went, he ordered his coachman to turn to the right hand into another road, which lead to a further part of the city, where some business called him. Now this road being smooth and plain, there was less danger from an accident of this fort; whereas had he gone the other road, which was the nearest way to his own home, there was a fleep precipice in in it, over which the horses would in all probability have fallen, and beat the coach in pieces, and destroyed him. The fecond was, that a little while before this happened, being in company with some of his friends, the case of Bishop Grove, who loft his life by an accident of the like kind, was talked of; and it was then made apparent to him, that the fafest way in fuch a case would be to fit still, and wait the event of an overthrow, or the stopping of the horses, by some other means. And had he not been thus forewarned, he had certainly endeavoured to have leaped out of the coach, which, in all probability, must have been fatal to him; for whilft the horses were running full speed, it was hardly possible for him to have been fo quick in getting out, but the hinder wheel would have caught him in the attempt, and over-run him to his destruction. And this was the ruin of Bishop Grove, who, whilst the horfes were running away with him, endeal voured to leap out; but the hinder wheel of the coach overtook him, ran over him, and broke his leg, of which he died.

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died. Both these circumstances the Dean ever after looked on, as instances of God's mercy, providentially operating to his deliverance, and, as long as he lived, was thankful for them.

the steel aris estimate THE maintenance of the parochial Clergy of Norwich, depending mostly upon voluntary contributions, gathered from door to door in every parish, in the year 1706. it was endeavoured to bring it to a certainty, by Act of Parliament; and in order to this, a petition from the city being necessary, the Mayor, Aldermen, and Common-Council, were follicited to make this petition, While this was in agitation, for the furthering the success of so good a design, Dr. Prideaux published an award made by King Charles the first, and passed under his Broad Seal for the fettling of two shillings in the pound, out of the rents of all grounds, buildings, and edifices, within the faid city of Norwich, for the faid parochial Clergy, to which he annexed a discourse in vindication of the legality, ad risid a religion sale and should be justice, and in this treated particularly of the nature and legality of personal tythes, and the manner of paying them in the city of London: and though this treatise did not, at that time, answer the end, for which it was intended, and produce the desired effect; yet, as he was in hopes it might some time or other be of use for that purpose, he had it reprinted again amongst his Ecclesiastical tracts, Anno Domini 1716.

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, , In the year 1707, the Bishoprick of Ely falling void by the death of Bishop Patrick, Doctor Moor, Bishop of Norwick, was translated thither; and Dr. Charles Trimmell, one of the Prebendaries of Norwick, was promoted to the See of Norwick. From the translation of Bishop Moor to the naming his Successor, near half a year intervened; and during this time, the Dean had many letters sent him by his friends, advising and encouraging him to make interest for the Bishoprick: but this he could by no means be persuaded to do, nor did he think it confistent

fiftent with his interest to accept of it, in case it had been offered him; for he was then near fixty years of age; and as the revenues of his Deanry and Archdeaconry would better suport him in his present fituation, than those of the Bishoprick in the fituation of a Bishop, he thought it better to continue as he was; especially as the coming into that Bishoprick in first fruits, fees, providing a fuitable equipage, furnishing his house, and other incidental expences, could not cost him less than 2000l. all of which he must save again, out of the Bishoprick, or his family suffer by his promotion. There have been frequent instances of Bishops, who dying too soon after their promotion have left their families in fuch poverty, as to want charity for their necessary subsistence. This was the case of Bishop W-k, and this was the case of Bishop G-ve, and would have been the case of Archbishop T-n, had not his widow been affifted after his death, by a pension from the Crown, and what she got of the Booksellers for his Posthumous Sermons. Dr. Prideaux -not it Anid od his ton , ob or byindeed

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indeed was in no danger of leaving his family in fuch diffress, as he had a temwhenever he should happen to die; but then as he had got nothing by the Church, he had no reason to hazard his private fortunes (which were his own, and his wife's inheritance) in the service of it. It is a hard cafe, it must be owned, on the Clergy, that when they are called to Bishopricks, they should be so eaten out with the payments of first fruits and fees, before they can receive any benefit from their preferment: And it were much to be wished, that when the Parliament discharged all small livings not exceeding a 501. per Annum, of all tenths and first fruits, they had also discharged all poor Bishopricks of the same payments, that is, all not exceeding a 1000 l. per Annum, confidering their attendance at Parliament, and other expences in their way of living, that are necessarily annexed to their office. And it would be much easier, if instead of the mock elections of Bishops by Conge d' elire, and the operose way way of fuing out to many instruments, and going through so many offices, and there paying so many fees for them, in order to their full settlements in their preferments, Bishops were made here in the same manner, as they are in Ireland, by the King's Letters Patents, in which case, there would be nothing further necessary, than those Letters Patents, presenting them to the benefice, as in the case of all other Ecclesiastical benefices, in the King's gift, and his Mandate to the Archbishop, to consecrate, institute, and in-By these means, a great deal stall them. of trouble, and expence would be faved, and Deans and Chapters delivered from the great danger of a Præmunire, which they are liable to in all such elections, if they do not within twenty days, return elected the person, whom the King, in his letters missive, nominates to them. These alterations would make fuch promotions much more defirable, than they now are, to many, who well deferve them. But that, which made the Dean most averse to pursuing any measures for obtaining the

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the Billhoprick, wand weighed most with him was very eafy in his Desnoy which the could not promise himself he should be in a Bishopriek. In the format, his long experience had made him perfect, meffer of all the but fines of the Cathodral Church, which he comprehended in its full extent; but had reason to fear, he should not be able to do the same in the latter, especially finee now attending the Court, and Parliament, and affairs of State, are made fo much the business of a Bishop, which he knew himself to be wholly unacquainted with Inflead therefore of making apy Interest for himself on this occasion, he engaged all that he had for Dr. Trimpell, as he had lived a long while in friendship with him, and knew him to be a person of great worth and goodness, and every way deferving the preferment he then aimed at; which the Diocefe of Nerwich afterwards fully experienced to sheir great datisfaction.

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In the year 1709, he published his Tract of the Original Right of Tythes. His I 2 design defign at first, was, to give the History of Appropriations; that is, to shew by what means they begun, how they were alienated into Lay-hands, at the Reformation, the Right the Church still hath to them, for ferving the cure, repairing the chancell, and bearing all other Ecclefiaftical burdens, the right, which the law hath now given Appropriators in them, and what are usurpations made thereupon. This was his main defign; and the treating of the Original Right of Tythes was intended no otherwise than as a Preface to this work. But when he came to write it, finding it swell to a bulk, beyond what he had expected, he thought it best, to publish this separately, and reserve the rest for a second work, having already made collections for that purpose. Whilst he was engaged in this undertaking, the unhappy distemper of the stone first seized him, which put a stop to all further proceedings: for in order to compleat the work, and make it fully answer the end intended, it was necessary for him to confult the Cotton library, the Tower of London,

don, and other places, where antient Records are kept, which he could not do, but by taking a journey to those places; and being utterly disabled from bearing any such journey by his distemper, he was obliged to lay afide the whole delign.

AT the end of this Treatife on Tythes, he published the Bill, which he had drawn for remedying the inconveniencies the Church suffers, from the holding pluralities of benefices, with Cure of Souls: His reasons for this, as well as the occafion of his writing this tract, bave been mentioned above. ed bluow , shind a'noeg

In the year 1710, being disabled by the stone, from going any more into the pulpit, he refigned his vicarage of Trowfe; and the Chapter, who had the patronage of it, gave it to one of their Minor Canons.

WHEN this distemper first came upon him in the spring of the former year, he apprehended it was the stone in the kidney, from whence, with much pain, it paffed

passed into the bladder; and when there, as he imagined, adhered to the fide of it; for upon his taking a short journey into the country, it was broke off by the thaking of the coach, which occasioned his voiding a great quantity of blood to and from that time, he lived in constant pain, cill the was cut for it, two years after. His reasons for delaying this to long were that being now past fixty, he was apprehenfire, it would be impossible for him to go through the operation, without certain deather him; and under fuch tircumstances to put himself into the surgeon's hands, would be little better than felf-murder; and rather than be guilty of this, he was determined to submit to the will of God, and patiently endure his calandity, however grievous and tormenting to him. This he did for two years together, fuffering all that time extreme torment with great patience. At last, the disorder grew upon him so much, that there was little probability of his living a month longer without some relief, and cutting being the only means, which gave him paired

him any prospect of this, he was convinond what in this cafe, he might venture to run the hazard of it. He fent where for for Mr. Sultery a famous Lithord milt then in Lordon; to perform the idperation; which he did withogreat dentority drawing out the front, which was mathy of the Chape and fize of a shoep's kiddey, in less than three minutes time. After the operation, Mr. Salter flaved with him abbutna week; yandnin this times the wound; health fo fast, land every thing looked to well as to promise a edetein oure in a montholm fix weeks withe. Uplin this MitoSoltenireturnedth Landon; leaving him in the hands of at young furseonis who had been breth up under himfalfi then at Norwide to finish the cure, and affered the Dean, he twould be as fafe in his hands nas in his www. But everyoditing felliout just the contrary; for after he had been under the care of this furgeon a whole year, he feemed to be inuch further from a cure, than when he had first undertaken him; and during all this time the Dean had fuffered as much avila I 4

much pain and torment from him, as he had before from the flore itfelf so While be was in this condition, Lord Sommer, hearing of his case was pleased to express, himself, that he thought Dr. Prideaux a person of greater value than; to be fo loft; and fent a meffage to Mr. Salter, reprimanding him for having taken follittle care columnim. This produced a eletter from Mr. Salter to the Dean, in which, he earnestly advised and defired him; to come to London to him; and accordingly the Dean, finding no affiltance to be had where he was, resolved on this journey; and for the conveniency of his travelling, contrived to take out all the feats of a large fage-coach, din which he waid his quitte and other bed clouchs, and lying thereohlar his full length, was carried to London, with as much cafe and fafery, as if he had been in a litter. When Mr. Salter came to him, and examined into his case, he found the urinary passage ripped up and destroyed, and every think to miferably mangled and wounded, that he expressed no little wonder to find him much alive alive after ulage, which he thought would have killed anyl body elfe. Nothing now remained but to cure these wounds, which he did in about two months time, when the Dean returned to Norwich again; but was ever after this, obliged to void his urine through an orifice, left in the place where the stone had been extracted, which was a great inconvenience to him, all his life after.

on his return to Norwich, he again applied himself to his studies, which had been greatly interrupted by his unhappy distemper. The first thing he undertook after this, was to review his Directions to Churchwardens, upon the bookseller's signifying to him, that he intended to print a third edition of that tract; and having made large additions to it, a third edition was printed and published in Michaelmas term, 1712. 200119 10 21101 in ho many

HAVING finished this work, he went on with his Connection of the History of the Old and New Testament, which he

had begun immediately upon his dropping the defigh of writing the Hillory of Apt propriations, but bying intersupted by his disarder growing upon hims was obliged enday it quite ande, till God should give him flietters healthlato anable hims to proceedin it miand basing news thyshis mere epid in Ifother mentured obtained other, othe barfued this intention, and finished the first part in the year 1715, which was published in Michaelmas term following. The fecond part came out two years after in Hillory sermit sy that to This work, at the end of the year 1220. had undergone eight chines in London shes fides two of three printed at Dublin the bits the need be faid of a book, which is forged nerally well known; and has been read by most persons of all agestowho itelight in residing latially asiaffording labundant stoatter for the indirudition las well as entertainment of all forts of persons . In a works of this kind, which is so extensive in its own nature, and collected from such watiety of Authors of different nations, ages, It has likewise been translated into the French and

It has likewise been translated into the French and

and languages, who do often contradict one another, where they speak of the fame facts and perfone, and formetimes themselves, it is not to be wondered at if there are fome miltakes a but undeh more to, that for few of these have hitherto been observed by the learned. The following dettets, which were written in anfwer to femic lobfervations of this kind; fent him by his learned and ingenious friend and kinfinan, Walter Meyle, Biq; will fufficiently tellify, with what candour he treated such as differed from his opinions, and how ready he was to re-examine and contest any thing, that was cerning the East-India valing Myods ceive, my good Confin has not on-

derved that all had le selved "

PRIDE AUX S First Letter, "

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Dear Coufin,

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Thank you for your kind letter, and the pains you have taken about my book. I should have been glad of

liave understood

Vide Moyle's Works, pristed at London, 1726, Vol. 11.

I might have communicated this Hithory before it was printed. But now
three editions being published of it,
your observations come too late to be
of any use for the correcting of any
thing, that is mistaken. However, I
have observed, and if I live to see a
fourth edition, I shall be sure to examine all that you shall suggest to be
amis, and as I shall see cause for it,
make corrections accordingly.

"As to your first observation, con"cerning the East-India trade, I per"ceive, my good Cousin has not ob"served, that all that I say of it, is of
"the trade by sea, and not of the trade
by land, I thought no Reader would
"have understood it otherwise; but
"since you have, I shall in the second
part, where I shall have occasion to
"speak of this matter again, put in such
words, as shall prevent all misunder"standing of this matter.

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were no Perlouddians before Corns uni-As to what you write of Zoroaftres, " I am of nothing more fare in Antient " History, than that he was never King of Buctria, or any other than a jugsing impostor; and that the time of " his flourishing was in the time of Da-" rius Hyftaspes: and all the Greeks, " that say any thing to the purpose, agree " in this time. For his being King of " Bactria, and his making war with " Ninus, there is no authority but that " of Justin's, and those, who have " wrote from him. All the Greeks speak " otherwise of him, and some give him " a very fabulous antiquity. But fince " you defire only to have it proved to you, that he was not antienter than " the time of Darius Hystaspes, I will " fend you no further, than to the place " in the proem to Diogenes Laertius, " which I have quoted: there the fucceffors of Zoroastres being named, Of-" tanes is reckoned the first of them. and he came into Greece with Xernes. " Suidas calls him Tepropendus; but there

" were no Personedians before Cyrus uni-" ted Media and Perfia together. Sui-4 das, I confess, is no old Author, but " his collection is made out of those, that were fo; and many of those he se used are now lost. That he is made se cotemporary with Pythagoras, is ano-"ther reason for the same thing. That 55 passage, which you refer to in Arno-" bius, if it proves any thing, it proves him to be cotemporary with Cyrus. "And Apuleius's placing him in the " time of Cambyfes fufficiently shows, " there was then an opinion, that he li-" ved about that time: and putting all " this together, I think it is not to be " doubted, but that when others call Za-" bratus, Zaratus, Zaras, Zaroes, Na-* zaratus, &cc. is the same with Zorose aftres, the character of the person, as " well as the fimilitude of the names, " proving this opinion. Perchance Por-" phyrius might think Zabratus and Zos rooftres to be two different persons; " but this doth not prove them to, Por-" phyry living many hundreds of years " after. " after All that I aim to prove by these testimonies is that the best evidence we have from among the Greeks " and Latins for the time of Zoroaftres placeth him about the time, where I have put him But as to the " exact chronology of all his actions "(which is not to be found in this or "any other matter among the antient "Greeks) Lacknowledge, I follow the " eastern writers, whose books are all full " of him, and that not from oral traditi-" on, as you suppose, but antient Au-"thors. The Arabs indeed had no learn-" ing till after the time of Mahomet; but " the Perfians had; and from very an-" tient times. And therefore I believe no Arab Author as to this matter, any "further than he writes from the Pars-" ans; and if the Persians have writings of this matter of above two thousand " years standing, why should not they be " believed as well as Herodotus or Thucydides? Zoroastres's own books are still extant among the Magians in Persia; and India; and from them are all the " accounts,

accounts, that in the East are given of him. And his books being of the same " facred regard among them as the Alco-" ran is among the Mahometans, it is not o hard to conceive they should be preferwed with the fame care. As to Texeiet ta, it is not a translation, but a short " abstract of Emir Conda's Persian Histo-" ry; that History is ten times as big. " And though that Author should say co nothing of Zoroaftres, or Zerdufbt, as "they call him, this would not prove there was no fuch person, any more " than if the contested passage in Jose-" phus was given up concerning our Sa-"viour, it would prove, that there was " no fuch person as Jesus Christ, because " then there would be no mention of him " in that History. If there be no menti-" on of Zerdusht in Emir Conda, good " reason may be given for it. Emir Conse da was a Perfian Mabometan, and with " them nothing can be in greater con-" tempt than the Magians are in Perfia; " and that might be cause enough for principal theory and related

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" him to take notice, either of them or " their prophet.

" I BEG your pardon, I have not time to go over all your papers: o-" thers, as well as you, call for the fe-" cond part of my History; and being " now in the last scene of my life, and " almost at the end of that, I have little " time to spare from this work; which " for the gratifying of you and others, I " would gladly finish before I die; but if " I live to finish it, and another edition "should be published of the first part, I " will then thoroughly examine all that " you shall offer, but think my opinion, " as to the time of Zoroastres, to be too " well founded ever to be altered by me.

lake Often's Anadrs, Jub. Anna, J. P.

": 4313. you will find this there more fid-

brossed out. I have indeed quoted brossed water the name of Xem-

Newsick Norwich, to Ondi 4th, 1716; to minniged od of his Kullendes. If you pleafe to con-

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Second Letter.

"Dear Coufin, He now on co muit

have received more of your papers: To answer fully all that you object, " would require a volume, which I have or not time or strength to do, being almost " worn out by infirmity, caused by the " calamity I have fuffered, and my ad-" vanced age, as being now just upon " the feventieth year of my life. This " hath so far broken me, as to confine me " wholly to my house, and most an end " to my chamber. Only fince you press " particularly about the 'Avaca'ous, my an-" fwer is, that Xenopbon was not the Au-" thor of that book, but Themistogenes of " Syracuse. This Xenophon himself says, " in the beginning of the third book of " his Hellenics. If you please to con-" fult Usher's Annals, sub Anno, J. P. " 4313. you will find this there more ful-" ly made out. I have indeed quoted " that book under the name of Xenophon,

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" phon, because of the common opinion, " which every where attributes it to him; " but I think the truth is otherwise. " perceive you hang much upon the mat-" ter of Zoroastres; but all that you ol-" ject is built upon mistakes: If you do "not place him where I have, where " else will you place him? Will you put " him with Plutarch five thousand years " before the war of Troy; or with other's " fix thousand years before the time of " Plato? Others indeed reduce the thou-" fands to hundreds; but all is fable, for " the antients much affected a fabulous " antiquity for all they relate. They, who or put things latest, are generally nearest "the truth. It is easy in all such mat-" ters to make objections for pulling down; but then you ought to build up better in "their stead. I write with a paralytical "hand, which makes writing difficult to " me, for which I also need your pardon. Norwick, and bood you proud Lame Con

" him. To fay otherwise, work that to to "contradict all the antient Histories of

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Third Letter.

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Dear Coufin,

"HOUGH my hand be almost past writing, as you will fuf-" ficiently fee by this letter, yet I cannot " omit thanking you for the kindness of " your last. I hope e'er this you have received my book. I am fure it will " no where find a more observing and " judicious Reader than yourfelf. I had " sufficient experience of this in your " learned remarks on the former part. " They have instructed me for the ma-" king some alterations against another edition; but however I cannot recede " from placing the Zoroastres, who was " Zerdusht of the Persians, and the Au-" thor of the book, Zundavestow (which " is the Bible of the Magians) in that " very age, where my book has placed " him. To fay otherwise would be to " contradict all the antient Histories of es the builT K o

" the Perfians, and the general tradition of all the East. What you object out " of Kanthus Lydius, who lived in that " very age, in which I place Zaroaftres, "looks like an unanswerable argument, "it being by no means likely, that this " Author should affert Zoroaftres to have " lived fix hundred years before the ex-" pedition of Xerxes, if he was his contemporary. One answer hereto is, the History, that in the time of Diogenes "Laertius went under the name of Xano thus Lydius, was none of his, but written by Dionyfius Seytobrachion, who a lived a little before the time of Tully and Julius Cafar. This Athenaus tells sous Lib. XII. and quotes for it Artemon caffandreus, who wrote a treatife on wopurpole to make a distinction of the genuine Authors from the fpurious, which were then extant. But I am ras ther apt to think with Pliny (Lib. MXXXX cost) that there were two Zorose after, the elder of which was the " founder of the Magian feet, and the " other the reformer; and that this latter stiubit " K 3

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was the Zerdusht of the Persians, and Whived in the time where I have placed shimi Pliny, in the chapter last quoted, "tells us of a Zoroaftres, who lived but Sandittle before (paulo ante bunco are this words) that Oftanes, who came with Xerxes into Greeke. Platal in the " tenth book of his Politicks, spoke of a " Zoroaftres, who was Herus Armenius " a Pampbylian. This same was the Ar-" menius Pamphilus, who, Arnobius tells " us, was familiarly acquainted with Cy-" rus. (See Clem. Alex. Strom. V. p. 436. Edit. Hins. Arnob. Lib. 1. p. 31,) I "acknowledge the passage in Arnobius is very dark; but if it fignifies any thing, " it must fignify thus much, that there was a Zoroastres, who lived in the "time of Cyrus. I may add hereto, st that the antiquity, which most of the " antients among the Greeks and Lotins " attribute to Zoroastres, is notoriously fabulous, as that of five thousand years before the wars of Troy, and another of fix thousand years before the times of " Plato, &c. In most pretences to ana Mileral " tiquity, converte all the arrive

" tiquity, it may go for a general rule, " that they, who fay the latest, fay the a truest. As to your other objection " against Alexander's having been at " Jerusalem, the place you refer to in " Pliny, manifestly makes against you; of for the words there plainly prove, that " Alexander was then at Jeriche, when "that incision was made in the balfam " trees, which he makes mention of; o-" therwise these words, Alexandro Magno "res ibi gerente, would be very imper-"tinently inferted and if he were at 72-"riche, he could not go from thence to "Gaza; without taking Jerufalemin his "way as The words in Phiny to me " plainly imply that Alexander was at " fericho, when that incision was made, " and that it was made at that time for "his fake, to gather some of the balfam. "That an extraordinary providence has " always attended that People for their "preservation is manifest. That they "are now in being, is a sufficient proof there being now past the lossed who

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July 10, 1718.

tiquity it may go for a general rule

" that they, who fav the lateft, fay the truest. For the truest. The truest objection

" against Alexander's inving been

W Dear Coufin, de all male west

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" To Do most heartily thank you for " L your kind tetter, especially for the " observations, which you have sent me " of my mistakes in the last part of my " History. I must confess that about " Octavius's posterity is a very great " one. It is a downright blunder of my "old head; and I am glad fo accurate " and learned a Reader has not observed more of them. This makes me hope " that no more such have escaped me. I "have mended this and all the others you have taken notice of; only I cannot make Socrates a Sodomite. The e place in Juvenal, which you mention, " reflects on him for his affection to Al-" cibiades, as if that were a fodomitical amour. I am past labouring any for-" ther, being now past the seventieth " year of my age; if I outlive the enfusing winter, it is more than I expedi or " indeed defire; for I have now upon " methole decays both of body and mind, " as make me fully fentible, Gravis eff " & dur a fenction. Every body cannot live " fo long as my aunt M. M. though per-" chance I might have lived much longer, " and in full vigour, had not my great " calamity come athwart me : confider-" ing that, it is much, that I have lasted fo long. I bles God for all his mer-156 cies bitherto. M. I am, largon to miles Amount, rebich are light in trialt for the

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youd fire, whereby a 1.8187 destinated bred up, supported and maintained, on purpose,

to be centified enemies to our Courch and The learned and ingenious Mr. Werburton has likewife differed from Dr. Pydeaux as to the age of Zoroafres, in his Demonstration of the Divine Legation of before and encouragement, which sisolable received from the rents of these lands, have

On the first of August 1714. Queen Anne died, and King George the first fucceeded Sublick

Upon this a new Parliament was called in the enfuing spring; when a certain gentleman of great note and influence in the House of Commons came to Norwight upon occasion of the Election, and Dr. Prideaux going to wait on him, took this opportunity of putting into his hands the following paper.

" ing that, it is mitch, that I have lafted THERE are lands in England, to the value of several thousands of Pounds per Annum, which are held in trust for the maintaining of Mass Priests in England, and Popish seminaries and monasteries beyond sea, whereby a set of men are bred up, supported and maintained, on purpose, to be continual enemies to our Church and State, and who accordingly make it their constant business, by all the means they are able, to disturb the peace, and work the ruin of both. And these men under the belps and encouragement, which they have received from the rents of these lands, have been so misable vously busy in carrying on plots and pernicious defigns against the ceeded publick

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publick peace of this realm, and have had that success therein, that they have truly been the authors of all the disturbances, that have happened amongst us for these bundred and fifty years last past; and thereby have brought us more than once to the very brink of ruin. And it cannot well be boped, that this realm will ever firmly enjoy peace and quiet, as long as fuch a bufy and mischievous fet of men are bred up and maintained out of our own revenues, to be continually labouring and laying plots for the disturbance of it . For they are all of them like Hambibal, Jurati ad aras, never to cease being our enemies till they bave undone us. as Mai alexantis

And therefore for the remedying this evil, it is proposed, that all the lands thus held in trust, for the use and benefit of such seminaries, monasteries, or Mass Priests, or of any depending on them, be taken from them, and sold towards paying the publick debts of the Nation, and that in order to make a discovery of the said lands, it be enacted by Parliament-that

that it shall be felony without benefit of Clergy, in all, that now are, or have at any time past been parties or privies to the faid trust, knowing the same, or have been any ways concerned in the advising, making or conveying of them. And that power be given to call all persons upon their eaths, who shall be thought any way able, to give any information concerning the faid trusts, and to examine them upon all fuch interrogatories, as may lead to the discovery of them. And whereas besides lands, there are also Mortgages, Rents, Charges, Stocks, Bonds, and Shares of Funds, Impropriated Tythes, and other interests beld in trust, for the same uses, that these be all seized also for the same use of the publick, and the like method be ordained for the discovery of them.

ALL these trusts, if fully discovered, will amount to above the value of a million of money, which may be of great help to the publick, in our present exigencies.

This proposal had so good an effect, that in the ensuing Parliament it was enacted, acted, that all such estates, as are thus holden in trust for the uses above-mentioned, be forseited to the publick; and accordingly several of them were seized as sorseited, and applied to the publick uses of the Nation, by the Commissioners appointed for that purpose.

In Hillary term, Anno Domini 1717, he published the second part of the Connection of the History of the Old and New Testament, and dedicated this part, as he had done the former, to the Earl of Nottingham, in acknowledgement of the favours he had received from that Nobleman.

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This History was the last work he sinished for the publick; for he being now past his seventieth year, he found infirmities grow very fast upon him; and these were hastened on by what he had suffered in being cut for the stone, and the ill management he had afterwards fallen under. About this time, he was seized with a paralytical shaking in his left hand, which

which fix year after seized his right also, and at length weakened it to that degree, that he could no longer hold a pen to write with; and as these weaknesses of body crept on him, they much impaired and weakened the vigour of his mind, so that he could no longer carry on his studies with his usual strength and assiduity, which made him think it time to give over, as one superannuated for any further Undertaking: And therefore tho' he had other works in defign, and for some of them had materials in a great measure in readiness for the composure, he thought it properest to drop them all, as not expecting he should live long enough to finish whatever he should begin; and that if he did finith any thing under these decays and infirmities, it would be liable to great errors; and he did not think it proper either to hazard his own character, or affront the publick fo far, as to offer any thing of this kind. And therefore for the remaining part of his life, he was refolved to fend nothing more to the press, but confined himself folely dalifya

folely to the duties of the station, to which he was called; and faithfully to discharge these, and bear the burden of his infirmities, was work enough for him during the latter part of his life.

For some time after the publication of his Connection of the History of the Old and New Testament, seldom a week passed without his receiving letters with remarks and observations upon it, from the Learned, in different parts of the Kingdom, some raising difficulties, others defiring information as to the explaining some difficult passages in it. To all these he constantly returned answers, and gave the best satisfaction he could, till by his age and other infirmities, he became incapable of bending his mind to any matter of difficulty.

Or all these, who made objections or remarks, there was no one, who did it with more learning or strength of argument, than his worthy kinsman Walter Moyle, Esq; of Bake, in the County of Cornwal,

Cornwal, who has been mentioned above. This Gentleman for his great learning, judgment and wit, mixed with uncommon humanity and sweetness of temper, was justly esteemed by every one, who had the happiness of being acquainted with him. In the younger part of his life, he had served in Parliament feveral years during the reign of King William, where he made a confiderable figure by his great knowledge and learning, much beyond what could be expected at his years. Afterwards he retired into the country, and lived at his feat in Cornwal, upwards of twenty years before he died, where he collected together a well chofen library of books, and amongst these, spent the remainder of his life. He was one of those persons, who, unhappily for the Learned World, had no opinion of his own writings; and therefore, not long before he dyed, destroyed most of his finished performances. He died on the 9th of June, Anno Domini 1721, in the forty-ninth year of his age,

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FROM the year 1686, to the time of his death, Dr. Prideaux constantly resided at the Cathedral, of which he was a member, excepting only the four years, that he lived at Sabam. How he employed himself there, appears sufficiently from what has been faid above. During all the time, that he was Dean, he never had the least difference with the Chapter, or any of the Members of it, which other Deans, his predecessors, were hardly ever free from. This was owing to the prudence and integrity of his conduct towards them; for he always treated the Prebendaries with all the respect, that was due to them, and was as careful of their rights, as of his own; and never took upon him to determine any thing of the common right and interest of the Church, without the common confent and advice of the Chapter. In all his transactions with them he never hid or concealed any thing from, but constantly laid all their affairs openly and fairly before them, as having no views or by-ends of his own to serve: And this was a method of proceed-

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ing, which that Church had not always been used to, and so far gained him their confidence and esteem, that they trusted all their affairs in his hands, without any referve, as having never found themselves deceived by his management. His refiding conftantly at the Cathedral gave him an opportunity of looking after the fabrick of the church, and feeing that it was kept in good repair; and this he took care of as well before, as after he was Dean; for, while he was Prebendary, he was generally Treasurer; and to repair the Church was one main part of his office. His method was, according to the direction of the Local Statutes, to order the Church every Lady-Day to be carefully reviewed by able workmen, and, if any decays were found, he took care to have them repaired by the Michaelmas following, unless they were so great, as to exceed what the revenues of the Church could bear; and then, what could not be done in one year, was done in two. And, had he not been thus careful one year particularly, and put the spire, which is a beautiful edifice, in thorough good repair,

it would, in all probability, have been blown down by a great storm, which happened very soon after he had caused it to be repaired, and must, in falling, have crushed and ruined a great part of the Church.

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In the seventy-fourth year of his age, finding himself so much weakened by his infirmities growing upon him, that he could no longer use his books as formerly, and being desirous, that his Collection of Oriental Books should not be dispersed, but kept all together in some Publick Library, he permitted his son, who had been educated at that College, to make a present of them to the Society of Clare-Hall in Cambridge: And accordingly they were sent thither, and placed in the College Library, to the number of three hundred volumes, and upwards.

ABOUT a year before his death he was taken with an illness, which so far reduced him, as to confine him wholly to his chamber; and at last his infirmities increased to such a degree, as rendered L 2

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him incapable of helping himfelf in the common offices of life. All this was the effect of the ill conduct he fell under after his being cut for the stone; for the long confinement he then underwent, and the loss of blood he sustained, weakened him so much in his limbs, that he was never free from paralytical shaking, and rheumatick pains; fo that he gave himself up to the thoughts of death, expecting it with that chearfulness and refignation, which naturally flow from the reflection on a life well spent. He expired on Sunday evening, the first of November, Anno Domini 1724, in the feventy-feventh year of his age, after an illness of about ten days, and was buried, according to his own direction, in the Cathedral of Norwich, on the Wednesday following.

Thus much has been said of his life and conversation in general: As the reader may possibly be desirous of a more particular insight into his character and manner of life, the following account is taken from the report of those, who knew him best,

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best, and conversed with him most inti-

through inch. In his drived Kins he was DR. PRIDEAUX was naturally of a very ftrong, robust constitution, which enabled him to pursue his studies with great affiduity; and notwithstanding his close application, and fedentary manner of life, enjoyed great vigour both of body and mind for many years together, till he was. feized with the unhappy distemper of the stone. His parts were very good, rather folid than lively: His judgment excellent. As a Writer he is clear, strong, and intelligent, without any pomp of laguage, or oftentation of eloquence. His conversation was a good deal of the same kind, learned and instructive, with a concisencis of expression on many occasions, which to those, who were not well acquainted with him, had fometimes the appearance. of rusticity. In his manner of life he was very regular and temperate, being feldom out of his bed after ten at night, and generally rose to his studies before five in the morning. His manners were fincere and candid. He generally spoke his mind with

with freedom and boldness, and was not cafily diverted from purfuing what he thought right. In his friendships he was confiant and invariable; to his family was an affectionate husband, a tender and careful father, and greatly effected by his friends and relations, as he was very ferviceable to them on all occasions. As a Clergyman, he was frict and punctual in the performance of all the duties of his function himself, and carefully exacted the same from the inferior Clergy and Canons of his Church. In party matters, so far as he was concerned, always shewed himfelf firmly attached to the interest of the Protestant Cause, and Principles of the Revolution; but without joining in with the violence of Parties, or promoting those factions and divisions, which prevailed both in the Church and State, during the greater part of his life. His integrity and moderation, which should have recommended him to some of the higher stations in the Church, were manifestly the occasion of his being neglected; for bufy Party Zealots, and men more conversant in the arts of a Court, were eafily preferred over him,

him, whose highest, and only ambition was, carefully to perform what was incumbent on him in every station in life, and to acquit himself of his duty to his God, his friends, and his country.

A Letter sent to Archbishop Tennison, on bis first promotion to the Archbishopric of Canterbury, by Dr. Humphry Prideaux, then one of the Prehendaries of the Church of Norwich, January 23, Anno Domini 1694-5.

" My Lord,

Y OUR Grace being now established in the Archbishopic, as I do exceedingly rejoice myself in the assured prospect, which I have of the great benefit, which this Church will receive from the wisdom and piety of your conduct in your presidency over it; so I humbly beg leave to offer to your consideration a matter, which I think of great moment to the interest of the Holy Religion, which we prosess, and exceedingly worthy of your Grace's L 4

" piety to concern yourself in it. The " inclosed Paper proposeth the whole " matter, and informs you of a million " of fouls within your Grace's Province, " as belonging to the Diocese of London, " which none of your predecessors ever " extended their pastoral care unto, and " which I think cannot, without a great " reproach and shame to our whole " Church and Nation, be any longer neg-" lected; and I fear, fince God hath by " his providence put them under our go-" vernment, he will require of us an ac-" count of their fouls, if we make no " use of so fair and advantageous an op-"portunity of administring to them the " means, whereby they may be faved; " especially since they are not of the sa-" vage and wild nations, such as we have " to do with in the Western Plantations " (whose barbarity so strongly indisposeth " them for Christianity, as in a manner " to make all attempts for their conver-" fion to it impracticable, till they shall " be better civilized) but, by the best ac-" counts we have of those countries, they " are a civilized, polite, and ingenious " people 11010 11

" people, who have all mechanical arts in " a great height among them, and are " very capable of all manner of instruc-" tion, and are very docile to receive it; " and many of them in their morals even " exceed the best of the Christians, that " live among them, and confequently re-" commend themselves unto us as deserv-" ing of a better religion than that, which " they do profess. I confess, the proper " time to have made this proposal was, " when the new East-India Charter was " granted. For then the Company might " have been obliged, by having it made " a condition of their establishment, to " maintain a School and a Church for the " benefit of the Indian inhabitants in each " of those towns, which belong to them " in those parts. But your Grace was " not then Archbishop, who, by your can-" dour in kindly accepting from me proof posals of a like nature formerly, have " encouraged me to hope from you as " favourable an acceptance of what I now " offer, which I had not confidence " enough to presume on from your pre-" decessor; who am no more than an " inferior . 4

inferior Presbyter of your Province. But, although that opportunity be flip-" ped, yet there is another at present in " hand, which is it, that haftens to your " Grace this present proposal. The Cha-" racter of the Company directs them to " make by-laws, which they have but " the last week agreed on, and are now " making them ready to be confirmed by " the Broad-Seal. I humbly offer it to or your Grace's confideration, whether this may not be a fitting opportunity to in-" terpole with his Majesty, that they may " be obliged to take in, among their by-" laws, this also of doing something towards that good work, which I now " propose. The East-Indies are full of " missions from those of the Popish Com-" munion, who stick not to expose them-" felves to all manner of hazards and dangers to enlarge the Kingdom, of our "Saviour, by endeavouring to convert " those Infidels to the Christian Faith. " And the Dutch have not been wholly " wanting of doing their part, in those " places, where they have established their " power: only the English have never " yet done any thing this way. All that " hath been offered at hath been by Mr. " Boyle: For, being about twenty years " fince defired to take on him the trouble of one of the East-India Committee, " because they thought his directions " might be very ufeful unto them in that " part of their trade, which relates to " drugs imported hither from the Indies, " he foon took notice of this great defect " of the Company, in being fo intent ex upon their lucre, as to have no concern " at all to imploy the great advantage, "which they had especially over their own subjects, to promote the honour " and worship of God, by the conversion " of those poor Infidels in those places " where, by his bleffing, they had fo " much advanced their worldly interest, " by the prodigious increase, which that " trade had brought them for feveral years " past, With which this pious and learn-" ed Gentleman being very fenfibly touch-" ed, after having made feveral applica-" tions to the Company in vain, at last " attempted fomething upon his own " purse, and in the year 1677, wrote to " Bishop

Bishop Fell about it, proposing to have " the Malayan Gospels reprinted at Ox-" ford from the Dutch copy for this pur-" pose. The good Bishop hereon fent " for Dr. Marshall and myself, to advise about the matter with us; and this pro-" duced the little treatife from that worthy " and good man, Dr. Marsball, which I " herewith fend to your Grace. I con-" fels I had four objections against the " thing, as then proposed, which I can-" not yet answer. 1. The Gospels, then " proposed to be printed, being after the " Dutch copy, they were in the Dutch character, and not in the Malayan, which es is the same with the Arabic; and there-" fore I thought it could not be fo useful " to the natives, who understand their " own language best in their own characeter. 2. The Malayan words being in " that version spelled after the Dutch pro-" nunciation of the letters, they would or not so well suit with those, who are to be instructed by the English. 3. That " version was made from the Dutch trans-" lation, which (may we judge of it from " the comment published by the author contin of

of that translation, and fince Englished by Mr. Haake) is by no means a good one. " However, a version from hence I thought s colud not be so proper for an English " Plantation. 4. That the Malayan lan-" guage is mostly used in Malacca, the " Molucco's, Java, and the other islands " of the Indies, where is the main of the " Dutch trade. But the English establishment is mostly in the continent, near " the territories of the Great Mogul, where " the people fpeak another language. In-" deed, in all the coast-towns, that lan-" guage is spoken among traders, as the " Lingua Franca is in the Mediterranean. "But the language of the country, used " by the people, is wholly different from " it; and therefore the Malayan Gospels, although they may fully ferve the Dutch " defign, will not answer ours, because our settlements and factories are where " the Malayan is not the vulgar, as it is " in all the places belonging to the Dutch, " which I have mentioned. However, I " remember the book was printed, though " not at the Oxford Theatre; and Dr. " Marshall's small treatise, which I fend " here"herewith, was printed with it, by way of preface to the book. But, what in good fuccess this attempt had, I cannot " fay, having never after heard any thing more of it. The wotthy and honourable Gentleman, now with God, at whose charge the thing was done, having lived and died in your Grace's " parish, while you were Minister of St. " Martin's in the Fields, perchance you " might from himself have received a " full account of this matter much more " perfectly than I am able to give it, who " have lived all my time at a distance " from London, and therefore wanted the " opportunity of fo well acquainting my-" felf with affairs so remote from me. " However, the impression, which the first " proposal made on me, hath stuck in " my mind ever fince; and the prints, " which the East-India Company have " published to defend themselves against " the late attacks made upon them, first " by the Interlopers, and fince in Parlia-" ment, having informed me of the vaft " numbers of those poor Infidels, who live " under their government in India, withec out

out receiving any benefit to their fouls " from them, this hath further moved me " to be concerned for them, and for the " great neglect, which we are guilty of, es as to the interest of Jesus Christ, in " omitting to fair an opportunity of bring-" ing them to him. And this is it, which " hath constrained me to put these papers " into your Grace's hands; and I humbly " beg I may not be thought troublesome " in fo doing. It is the interest of our " Great Master, to whom your Grace and " I are equally fervants. But you have " the greater power, and the larger tae lents, whereby to promote it. The " most that I can do, is to offer the mat-" ter to be considered: your Grace is " only able to bring it to any effect. I confess we have work enough at home, " God Almighty help us; but this is no " fufficient reason, when an opportunity " is offered to ferve him elsewhere, for " us to neglect it. If the Company can-" not be brought to do fomething in the " business, it would be a work worthy of your Grace to promote it, by the con-" tributions of well-disposed Christians among

" mong us; and it would be a matter of great reputation to our Church, if we alone, who are of the Clergy, should undertake it. And, whenever it shall " be thus undertaken, though I serve the "Church mostly upon my own estate, e yet my purse shall be opened as wide towards it as any man's. I will readily fubscribe an hundred pounds, at the first offer; neither shall I stop here, if "the work goes on; and, if others will ee give proportionably, I doubt not but that " a great deal might be done herein. But "I have, I fear, too much transgressed upon your Grace's patience, in communicating my thoughts to you of " this matter. I humbly beg your par-" don; and am,

on at aid My Lord, on vide al A boo "

Norwich, Jan. 20, 10 Your most obedient

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" business, it would be a work worthyfor

ods al midterral . Humble Servant, 12 "

Humphry Prideaux.

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An Account of the English Settlements in the East-Indies, together with some Proposals for the Propagation of Christianity in those parts of the world.

HE East-India Company are posfessed of, in India, 1. The fort St. George and the city of Madras, adjoining thereto, in the bay of Bengala, in which are an hundred thousand families. 2. The city and island of Bombay in the bay of Cambaya, in which are fifty thousand families. 3. The fort St. David on the coast of Coromondel, which being said to be as populous as Bombay, we may reckon it to contain also fifty thousand families: and this last, being a place exceedingly well fituated both for health and trade, as being accommodated with a navigable river and a very good castle for the defence of the inhabitants, is daily a growing, and like in a short time to become as populous as Madras: So that in these three places only, besides the forts, which the Company

Company have in the islands for the security of their pepper trade, are two hundred thousand families, which we may well compute at a million of souls, allowing five to a family; and all these are subject to such laws, both for life and goods, as the Company, by virtue of their charter, shall think fit to impose upon them. All which (excepting what relates to fort St. David, which is a place lately bought by the Company) is acknowledged in their own papers, which at several times they have published in their desence, first against the Interlopers, and afterwards when questioned in Parliament.

THESE million of souls under the subjection of the East-India Company are either Jews, Mahometans, Portuguese Christians, or Gentiles; but the main bulk of them are Gentiles; so our Merchants call the Heathen Indians. Only in the island of Bombay there are also some sew Persees, who, being of the remains of the old sect of the Magians, worship the fire.

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THE Mabometans bave in these places their mosques, the Jews their synagogues, the Gentiles their Pagodes or temples for heathen worship, and the Portuguese their mass-houses, where they corrupt Christianity to a degree worse than Heathenism. But there is not so much as a Chapel in any of them for the true Religion of Fesus Christ, except at Fort St. George only, where lately a Church hath been built, for the use of the English factory, by the piety and care of Mr. Masters, then Prefident, without any help or countenance from the Company in order thereto: In other places the room they eat in contains their congregation. Nor is there any the least care taken to propagate the Gospel among the natives, although it be their fecular interest, as well as their spiritual, to make as many of their subjects as they can of their own religion, that so they may be the firmer and more faithfully united to them: But, on the contrary, they are so careless and impiously unconcerned in this matter, that they permit the Popish Priests to come into the fami-

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lies

lies of the English settled there, and pervert their servants and slaves to their idolatrous superstition, which is there practised in the grossest manner in the world.

THE Gentiles, who make the main bulk of the inhabitants of those three places above-mentioned, are an ingenious, civilized people, who know letters, and are well skilled in many arts, as their manufactures imported hither abundantly demonstrate; and, for the most part, are of good morals, which their religion, the most refined piece of Heathenism ever yet in the world, most strongly obligeth them unto; and therefore they are thus far the better prepared to hearken to what reasons may be offered to them for Christianity, and the easier disposed to embrace it.

THE Dutch East-India Company do maintain in the Indies thirty or forty Ministers for the conversion of these poor Insidels, who are under their dominion, and are at the annual expence of ten thousand pounds for this purpose, and have hereby converted many hundred thousands

of

of them to the true Christian Faith: And, for the further propagating of it, have lately erected a College or University in the island of Ceylon, in which one place only (which is not the tenth part of their dominions in the Indies) they have have above eighty thousand converted Indians upon the roll, for whose use they print Bibles, Catechisms, and many other books, in the Malayan and other Indian languages, which they anually distribute among them for their better instruction in the Christian Religion.

THE Dutch East-India Company do further take care, that all places, where they have any factories, and all ships, which they send to India, be provided with able Ministers well encouraged to preach the Gospel, and administer the Sacraments in the said factories and ships. But the English East-India Company are so negligent herein, that, although they have in the island of St. Helena a fort and town, in which are several hundreds of inhabitants, all English, they allow them no Minister, and consequently, there

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being no preaching of the Word, no administration of the Sacraments, nor any public Worship among them, for want hereof, those poor people are degenerated to that degree of barbarity, as to be reckoned the vileft and most wicked of any our shipping meet with in their whole voyage to the Indies. The English Company do, indeed, maintain Chaplains for their factories at Surat, Angola, Bombay, and Fort St. George, and Fort St. David; but allow them fo ill, and treat them fo badly, that they are able to do them but little service under these discouragements. And, as to their ships, although they carry, most an end, great numbers of men, and are sometimes eight or ten months on the voyage, as well going as returning; yet, all that time, they are, for the most part, without prayers, preaching, or facraments; feldom ever having any Chaplain on board, unless accidentally fuch as are going to, or returning from their factories in the Indies.

IT is evident, that the English East-India Company have of late, in a short time, time, from great wealth and power, fallen almost to nothing, while the Dutch East-India Company grow and thrive, and are now arrived to that power, as even to equal, in riches, strength, and extent of dominion, the greatest Potentates in those parts, scarce excepting the Great Mogul himself.

Ir we will examine into the cause, why the bleffing of God is fo largely given to the one, while denied in fo great a degree to the other, none appears more obvious than the care, which the Dutch take to promote the honour of God, by converting the Infidel Indians to him, wherever they fettle, and the total neglect of the English to do any thing herein. And therefore, for the removal of the curse, which is now so apparently upon the English East-India Company in all their concerns, a more effectual course cannot be recommended unto them, than that they endeavour to procure the bleffing of God upon them by the same methods of piety, which the Dutch do; in order whereto I offer these following proposals.

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I. THAT

- I. THAT at Madras, Bombay, and Fort St. David, there be in each of them a a School and a Church erected, where the inhabitants may be instructed in the Christian Religion, in their own language.
- 2. THAT, in order hereto, men of piety and prudence may be found out and encouraged to undertake the mission, where they will undergo no such dangers and persecutions, as the first planters of the Gospel did, because in those places they will be under the protection of the English Government.
- 3. That a Seminary may be erected in England to breed up persons to supply this mission for the suture; and that they be therein instructed, not only in all parts of good learning to enable them to withstand the oppositions of the Popish Priests (who swarm in the Indies, and will be sure to obstruct this work all they can) but also in the Indian, Malabar, and Sanscret languages. The sormer two are the modern languages of Indostan, the first spoken.

spoken through all the Empire of the Mogul, and the latter in the peninfula of Malabar; and therefore are necessary for those, who shall be fent to preach the Gospel to those people. The Sanscret is the old language of the antient Indians, and is still retained among the Bramins or Indian Priests, as the Latin is among us, and is the learned language among them, in which all the books of their religion, philosophy, and other learning, are written, and therefore, in order to confute their religion, it being necessary to understand their books, this language is very requifite for those, who shall be fent on this undertaking.

4. That the choice of those, who shall be bred up in this Seminary, be made up of poor boys out of the hospitals of London, or elsewhere, such whose fortunes can give them no temptations, when educated for this employment, to refuse to undertake it; and that care be taken only to elect such for this purpose, whose temper, parts, and inclinations, may promise them to be most capable of being sitted for

for it: or else I would propose, much rather,

ceived some settlements and progress, the persons to be bred up here for this employment be brought from India; which will have these two conveniencies, first, that the language of the country, from whence they come, will not be to learn; and secondly, that, when they are bred up, there will be no such danger of their miscarrying, when they come thither again into their native country, as the English are liable unto on their going hence into so hot a climate,

from India for this purpose be chosen out of the children of the Malabar Christians, who are an ancient church in those parts, provided they be of such, as are not infected with the corruptions of Popery, which the Portuguese of Goa have much laboured to introduce among them.

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hand personal side in the total of other,

7. That, when Christianity shall have made such a progress in those parts, as to encourage the settling of a Bishop at Madras, or any other place of the English settlements in those parts, the said Seminary to be removed thither, and the care of it committed to the charge and government of the said Bishop; that so, Ministers being there bred up upon the spot, the charge, satigue, and danger of a long voyage from thence hither for their education, and afterwards back again thither, for their entering on their ministry in that country, may be prevented and avoided.

8. That such, as have been in the country, and by their long converse there are well acquainted with the circumstances of the places and the temper and humour of the inabitants, be advised with about what methods may be most proper to be followed by the first undertakers, for the founding of a Christian Church of the nations in each of the places above-mentioned, and how they may best learn the languages they are to address them in,

concerning which I reckon great caution and good measures ought to be taken; for the greatest difficulty will lie in the beginning. If once, by God's bleffing on fuch a pious undertaking, a Christian Church be founded in each of those places, and Ministers settled there to preach in the language of the country, the matter will afterwards go of itself, and the countenance of the Government will be fufficient to give growth and increase thereto, provided the conduct of the Ministers be fuch, as to manage the undertaking by no fuch methods, as may exasperate the inhabitants, or give the least discontent to them: Because, if this should be done by interpoling compulsion, or any other ungrateful and difguifing means, in the carrying on of the work, as it will create an aversion to the persons of those that practife them, so also will it to whatsoever they shall afterwards propose to them; and thereby the whole defign miscarry through the fault of them that manage it. nations in each of the places shower then-

of Holland of all the orders, directions, and regula-

Company have made concerning this matter, which will be very useful to the directing of us the more successfully to lay and carry on the like design. And, since what the Dutch East-India Company hath done in this matter proceeds all from laws and injunctions imposed on them by the States, that a copy of the laws be also procured; and, when the matter hath been thoroughly considered, and the whole of it well digested, a like law be procured here by Act of Parliament to force our East-India Company to do the same thing.

be made choice of in London for the directing and carrying on of the whole detign; and that all good Christians would pray for the good success of it.

THERE are two great difficulties, which this undertaking is like to meet with.

1. In all those places above-mentioned the Romish Priests have free access, and many of their votaries of the Portuguese nation

nation are inhabiting in them, and therefore will be fure to do the utmost they are able to obstruct all attempts, which we shall make, of propagating Christianity in those parts, upon the principles of the Reformation; and the garrison-foldiers, which the Company entertain, being most of them Portuguese, Spaniards, or Irish, who are the most bigotted people to Popery of all that adhere to that Communion, they will be fure to be affifting to their Priests in opposing all attempts, which we shall make in those parts, for the advancing of Christianity, upon the principles of the Protestant Religion, which they fo much abhor. That, which makes the Company receive these into their pay, rather than fend English from hence, is to fave charges; for they ferve them much cheaper, and, the Portuguese and Spamiards being to be had upon the place, the entertaining of them faves the expence of carrying foldiers from hence, which is a great matter in fo long a voyage. But, notwithstanding this, the Dutch, who are more intent than any people in the world upon their gain, have found

found this fo incovenient, that they entertain none in their garrisons in those parts, but those of their own nation and religion; and, although at home they allow the largest toleration, that was ever granted in a Christian State, yet they will not endure any thing of it in the Indies, but under the severest penalties exclude all Papifts from fettling, and all Popifh Priefts from having the least admittance, in any of their towns and territories in all that part of the world; which is one of the principal causes, next God's bleffing, which hath made their endeavours for the converting of the natives to Christianity, so fuccessful as I have related.

The second difficulty is, the English Gentiles, among whom our best harvest is to be expected in this attempt, are much more exact in their morals, than either the Portuguese or the English Christians that live among them; and on this account they have a very bad opinion of Christianity, for the sake of those who profess it: For, the great end of all religion being to make men more holy, just, and righteous,

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it is a very obvious and common practice among most men, to judge of a religion by the lives of its votaries; and therefore it will be a very difficult talk to make it believed in those parts, that Christianity is the best religion, as long as the vices of our Factors and our Communion are daily, in the eyes of the Indians, an undeniable objection, in matter of fact, that it doth not make the best men. The chief reason, which made the primitive Christians fo mightily grow upon the world, and at length draw in the whole Roman Empire to them, was, that they were (what our boly religion totally tends to make us) above all men elfe, the most exact in their morals, which gave them that reputation, as to make all men at last defirous to come in unto them. And it is in vain to expect the same effect, where there is not the fame cause to help to bring it to pass. For, to consider the rehigion abstracted from the professors, and the principles apart from the practices of those that hold them, and examine them truly as they are in themselves, and not only as they appear in the lives of men,

is an operofe matter, which few will be induced to attend to. The most part of men, without entering into fuch a ferutiny, are always apt to attribute to the religion, what they see in its professors; and therefore there can be but little hope, that the Indian Gentiles will ever be induced to think ours the better religion, as long as the wickedness and vices of Christians, who live among them, give them daily fo undeniable an evidence, that theirs breeds the better men. Possibly we may draw over to us, by the advantage of having the Government on our fide, fome profligate wretches, who will be ready to turn to any party; where they can find an interest better than they had beforce Bat, till Christianity gets a better reputation in those parts from the conversations of its professors, and the lives of the people there become better than the lives of the Indians, it will be very difficult, under so great a disadvantage to make any of them true and fincers Procelytes unto our Holy Christian Refigion. at heter militaria mont on a such

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For the removal of these great difficulties, that they may not be obstructive to the undertaking, that is here proposed, I offer,

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1. THAT the English East-India Company thus far follow the example of the Dutch, as to put none into their garrisons, but fuch as are of our own nation and religion. As to the other part of their practice, the excluding all Papifts from fettling, and all Romift Priests from coming among them, although it be to be heartily wished, yet cannot be proposed in our circumstances. For, the English East-India Company having received Fort St. George and the island of Bombay from the Portuguese under articles and capitulations; and part of those articles and capitulations being to protect, those of their nation, who live in those places in the free exercise of their religion; I will not offer any thing, that may, tend to the breach of that faith, which hath been given to maintain them. But there is no fuch obligation upon us, as to Fort FOR

Fort St. David, which was fold to the Company by Ram Rajab, an Indian King, and is like to prove the most considerable place we have in all the Indies. And a to the other two places, although there the Company are bound to protect the Popish inhabitants in them, there is no reason they should make them their garrison-soldiers. If any thing of what I propose in this paper should in good earnest be attempted (as, I hope, some time or other, there will) it will be necesfary first to take the sword out of the hands of those men, lest, otherwise, at the instigation of their Priests, they should be prompted to draw it against such as shall engage in this undertaking.

As to the second difficulty, the only thing, that can be said to it, is, that care be taken to reform our Factories in the Indies, and influence all others, that go thither, to a better conversation; to which end I offer these following proposals.

to the Indies, and all factories, forts, and N 2

garrifons, belonging to the Company in any of the East-Indies, be provided with Chaplains; and that chapels be built in each of the said factories, forts, and garrisons, for them to officiate in.

- 2. THAT care be taken, that only such be sent, for the future, to our factories in India to be Chaplains to them, as are men of that worth, ability, and pious behaviour, as may give them, in their Ministry, an ascendant of authority over those, who are under their charge, that so they may be able to exhort, reprove, and admonish with that good effect, as shall be necessary to make them live worthy of their holy profession, amidst those insidels, among whom they reside.
- 3. THAT, for the better encouraging of those Ministers, who serve as Chaplains in the said factories, their salaries, which at present are only sifty pounds per annum certain, and sifty pounds per annum ed libitum, be all settled at one hundred pounds per annum certain, without any part of them being left ad libitum;

that so they may not at any time be in danger of losing their salaries for doing their duties.

4. THAT, for the better encouragement of such Chaplains, as shall serve in the faid factories, and the giving of them the greater authority for their work in the Ministry, they have place assigned them at the common table of the factory, before the Priests or Ministers of any other Communion. For at Madras or Fort St. George (for the latter is only a fortress in the former) the English East-India Company do there maintain a Popish Priest for their Popish subjects and servants, and a Dutch Minister for their Dutch subjects and fervants, who do both take place at the faid common table, before the English Minister; which is a great disparagement upon the English Church, of which he is a Minister, as well as upon him; and by making him look little in the eyes of the factory, renders his Ministry of the less effect among them; and therefore it ought to be remedied, by placing the English Minister first, the Dutch Minister next,

and

and the Popili Priest after both; whereas, at present, the Popili Priest sits first, the Dutch Minister next, and the English Minister at the distance of many places below both.

5. THAT, as foon as Churches shall be there fettled in all the places aforefaid, and the Seminary above-mentioned be translated into the Indies, a Bishop be fent thither to govern the faid Churches and Seminary, and there to breed up and ordain upon the spot Ministers for the service of the fald Churches, that fo there may not be a necessity of having them always from England. For, the East - Indies being at fo great a distance from hence, when vacancies shall happen, the said Churches will be too long without Ministers, if none can be had to supply them, but fuch as shall be fent for from England. And besides, the voyage being hazardous, as well as long, and to places at a great distance, and in a very different climate, few will engage in it, but such as are of desperate fortunes, or whose worth is not fuch as to put them in hopes of getting

any preferment at home; and thefe, for the most part, do more hurt than good, in the places where they are fent; which is sufficiently experienced in the West-Indies, as well as in the East, and it can be no other ways remedied, than by fettling Bishops and Seminaries in those countries, where Ministers may be bred and ordained upon the spot, without making it any longer necessary to send for them from England.

Jan. 23, 1694-5.

H. Prideaux. in he sit recognized to the

To the most Reverend Father in God, William, Lord Archbishop of Canterbury.

the common charges the

My Lord.

THAT is above written in these papers having been fent to your predecessor, above three and twenty years fince, many alterations have fince that time happened, which may have made fome particulars not fuitable with the present circumstances of our affairs; for which N 4

which it is humbly prayed that allow-

THE parative, as to the number of inhabitants dwelling in our fettlements in the East-Indies, is all taken, out of the books, which were then published by Sir Josiah Child, in vindication of the East-India, Company against the Interlopers, and other adversaries, who were for laying that trade open to all adventurers. To shew against them the necesfity of carrying on that trade by a Company, they thought it requisite to set forth the common charges they were at in maintaining forts and garrifons for the support of that trade in those parts; and, to make these appear the greater, the extent of those places is magnified in the faid books (as I have fince found by enquiry) beyond the truth. Sir, Josiah Child, faith, in one of those books, that in Madras alone there are an hundred thousand houses: It is well, if there be as, many in all our fettlements in the East-Indies; and about that number I am Have of wandances of our alles:

well affured there are in them. I have been told, that Mr. Pitt, who was Governor of Madras, hath said, in the House of Commons, that there were three hundred thousand souls in that place, and in its precinct, within the Company's government: and, if so, it is not to be doubted but that there are two hundred thousand souls more in all the rest; and, according to this reckoning, there must then be five hundred thousand in all those settlements, taking them all together; and these are too many to be wholly neglected. Mr. Pitt hath lately published a map of Madras, according to an exact furvey taken by his order, when he was Governor of that place; and in it I find fix Heathen Temples, and but one Protestant Church for the use of the factory only, within the fort, and none for the use of the inhabitants.

It is a great advantage to any religion to have the Government on its fide. Under the influence and encouragement of this, any religion may be propagated

and made to grow, if taught and inculcated: and therefore, fince we have the government of the places abovementioned, there wants nothing but the due teaching of our Holy Christian Religion, to make it grow in them.

SUFFICIENT hath appeared by experience to convince us, that it is not possible to carry on the work of the Ministry, either in the East or the West-Indies, with any good success, unless there be Bishops and Seminaries settled in them, that so Ministers may be bred and ordained upon the spot. For it is not with us, as with the Romanists; for they have a great number of Monasteries, out of which they may send whom they please on such missions; and Superiors have there authority to send them to what place they shall judge proper; and all such are bound by their vows to obey them herein. And hereby it comes to pass, that none are sent on such missions, but those, who are judged, both for their abilities and morals, best able

to recommend the religion they are to preach. But it is quite the contrary with us, for we cannot fend those, whom we judge most fit, but must be content to send whom we can get: and, sew being to be gotten for this work, but such whose defects make them unsit for it; hence it happens, that it hath hitherto prospered so ill in their hands.

PERCHANGE your Grace may, as matters fettle better at home, have an opportunity of looking as far abroad as those papers propose. In the interim, if you will be pleased to let them lie by you, and, when that opportunity offers, to peruse and consider them, it is all that I now humbly offer unto you.

As to the state of the affairs both of the East-India Company at home, and their settlements abroad, they will be best learned from those, who are of their Committee in London, and such as have last returned from serving them in those settlements in the East - Indies, from whom

(188)

whom your Grace cannot want having full information, whenever it shall be required. I am,

Bereich, May 10, My Lord,

Your Grace's most dutiful

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To the Right Honourable, Charles, Lord Discount Townshead, Principal Socretary of State to bie Majesty King George.

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Mobedience to your Lordship's commands, I have drawn up, in the following Articles, what occurs to me as most proper to be done for the Reforming of the two Universities of this land, so as to make these noble Schools of learnlearning best answer the end, for which they are appointed. I have offered all I could think of; not that I expect all, that I have offered, should be put in execution; but only that, as the more is laid before your Lordship, the larger field you may have for election. Neither do I think, that I have suggested all that is necessary: others may add as many things more, altogether as fit to be confidered for the accomplishing of what is proposed. Having lived seventeen years in Oxford, I am well acquainted with that University. I cannot fay the fame for Cambridge, having all my notices of that learned body only by enquiry and hear-fay; and therefore it is convenient, that others be confulted, who have as full a knowledge of that Univerfity as I have of the other, that so all things may be ordered, as will best fuit the constitutions and usages of both these bodies, and best conduce to the reforming of whatfoever may be amis or defective in each of them.

NOTHING

NoTHING certainly can be of greater importance to the Nation, or better deferve the care of the Public, than the well ordering and regulating those places of public education. Here our Nobility and Gentry, here our Divines, here our Physicians, and here our Lawyers, the Civilians, all of them; and the other, that is, those of the Common Law, for the most part, receive their education; and, as far as they profit thereby, doth the Nation receive the benefit thereof from each, in those stations and duties, which they are afterwards called unto. But, if these fountains grow corrupt, and, instead of virtue, religion, and learning, vice, impiety, and ignorance gain the prevalency in them; then nothing but dirty and filthy streams will flow from thence, all over the land, and every part of it will be tainted and polluted with the corruptions thereof.

MosT foreign Universities have their Curators and Supervisors, who take care, from

from time to time, that all things be fo ordered in them, as may render them best useful for the end, for which they are instituted that, so becoming nurferies of virtue and learning, all profesfions of men, following literature, may be bred up in them in such a manner as may best enable them to serve their generation. And for this purpose, with us, all the particular Colleges in both our Universities have their respective Visitors, who, from time to time, watch over them with their inspection, regulate their diforders, and remedy all emerging abuses in them. But there is no fuch vifitatorial power over the whole body aggregate in either of the faid Universities. Formerly the Bishops, in whose Dioceses, and the Archbishop of Canterbury, in whose Province they stood, visited those learned bodies, and regulated all diforders arifing in them: but this power hath long fince been extinguished by Papal exemptions. The last, that used it, was Archbishop Arundell, who, in the time of King Richard the Second, made cales

made his Metaphorical Visitation extend to both the Universities. But, fince that time, neither the Bishops of the Dioceffes, nor the Archbiffiop of the Province, have any more meddled in this matter, by their ordinary jurisdiction : For, what Cardinal Pool did herein, was by an extraordinary power, as Legate, appointed by the Pope, for the reducing of this land again to the Roman yoke. But, although now the Papal authority be extinguished in this land, and thereby the visitatorial power over these two bodies is either reverted to those, who had it before, or elfe is, with other branches of the Papal jurisdiction, vested in the Crown by the Statutes of the Realm; yet neither the one, not the other, have ever fince meddled with it, In the time of King William, a proposal was made of vifiting both the Universities by a Royal Visitation; and the Lord Chancellor, Sommers, was for it, but, the Lord Chief Justice Holt giving his opinion to the contrary, the King answered, That, if they could not agree it to be a clear cafe.

case, he would not meddle with it; and so this matter dropped. And therefore, to put the thing beyond doubt, an Act of Parliament now feems necessary; and indeed; without that authority, many of the Articles I now offer cannot be put in execution. And I cannot but suppose, that, whenever this matter shall be brought before the two Houses, it will be readily concurred with. For what Lord or Gentleman is there in this Realm, who would not; when he sends a son to either of these Universities, be desirous to receive him back again from thence uncorrupted in his morals, and improved in his knowledge? And, if so, all of them furely will be glad to concur with fuch proposals, as shall be judged necesfary for the effecting of it. We often hear of the complaints of fuch, who have been disappointed by the miscarriages of their fons, and other relations, when fent to our Universities; and what can be more reasonable, than that all those should put to their helping hand, to prevent all fuch miscarriages for the future? Cer-Aluistinem into grower diforders then others

to the Nobility and Gentry of this Realm, than to have those places of education to formed and secured, that they may with safety send their sons thither, for their being brought up in virtue and learning, and receive them safely back again, improved in both. And the only way for the accomplishing of this, is, from time to time, to ordain such Regulations of order and discipline in them, as emerging corruptions, from time to time, shall make necessary for this purpose; and to establish such a visitatorial authority, as shall be sufficient to provide, that they be duly executed.

For in all Governments and Societies, corruptions do, with time, emerge, and give reason for new Institutions to correct and remove them. The corrupt nature of man is every where prone to lead hereto; but never more than in those focieties, which are made up mostly of the younger fort. For their heat of blood, and want of differentian, usually hurry them into greater disorders, than others

therefore there is no where more need of good regulations and exact order of discipline to correct and repress them, than among fuch; nor any where a greater necessity of ordaining new laws, from time to time, to meet with and reform fuch corruptions and diforders, as shall, from time to time, emerge among them. Were all things with us in the same state, as when the present order and discipline of our Universities was first formed, it might still be fusficient for its end. Then the discipline of families was kept up, schools were in good order, and all young men came fober to the Universities; and in those times their Statutes, well executed, might be fully effectual to keep them fo. But, now the discipline of families is neglected and broken, and schools grown loose; young then are often corrupted, before they come to the Universities, and bring vice and debauchery thither with them, and, by their ill example, corrupt all others, whom they converie with: and therefore,

fore, in this case, for the well regulating of those places of public education, we need a discipline, that shall be strong, enough, not only to keep those fober; who shall come sober to them, but also to reform such, who shall be vitiated and. corrupted before their admittance into them. Besides, the great riches of the Nation have produced such an excess of luxury among us, in the prefent age, as hath, like a deluge, overflowed the whole land, and broken in upon, and over-run all places and all orders of men among us, and much altered, for the worse, the whole genius of the Nation: And how much the discipline of our Univerfities fuffers hereby, cannot but be thoroughly difcerned. The great augmentations of expences in them sufficiently shew it. About forty years fince, forty pounds per annum for a Commoner (or Pensioner, as the term is in Cambridge) and eighty pounds per annum for a Fellow Commoner, was looked on as a fufficient maintenance; and, when I was a Totor in Oxford, 2 I never

I never defired more for such of my Pupils, as were of either of these orders, and always found it amply to suffice for both. But now, scarce sixty pounds per annum for the former, and one hundred and twenty pounds per annum for the latter, will serve for a compleat maintenance. And in proportion hereto, are increased the expences of all the other orders and members of these two bodies.

And the inforcing of application and diligence in them, is as much wanting in both these Schools of learning, as the reformation of manners in them. It is a thing of melancholy reflexion to confider, what ignorance we often find in those, who come to be examined for Orders. Unless the Universities, for the future, breed us better men for the Ministry, it is, humanly speaking, utterly impossible, that the Church of Christ, which is, by God's mercy, now established among us, can be well supported against those many Adversaries, which are,

etathis time, on skery side, rising aup against it, and are, with the utmost craft and diligence, whetting all the inftruments of hell for its subvertion, Atheists, Deifts, Sociulans, Arians, Profbyterians, Independents, Anabaptifis, and other Adverfacies and Sectaries, Surround us on every fide, and are lets as in battle array. against ous and if we do not some armed and provided with equal knowledge and learning to the conflict, how shall we be able to support our Quie against them? The best cause may fulfergiwhen committed to weak hands for its defence; and therefore care de in an especial manner to be taken, that those, whole profession it is to defendid and propagate our Holy Christian Religion, which is the best of all causes, be endowed with all fuch abilities of knowledge and learning, as may render them acceptable to the work, and the well forming and ordering of the two Univerfitties, hwhere they are bred up for it is the readiest way to make them for against those many Adversaries, which are

ALL

ALL these reasons, besides several others, call for a speedy reformation in both our Universities; stowards the effecting whereof, these following Articles are humbly offered to your Lordhip's confideration by in Unit of to gradman

thall be abroad, may have due folice to regain to their re negotated of the or Halls,

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November 26, Your most obedient

III. I HAT, every night, before Prayers

be ended, the gates of every College foredress noot as the ton Harrideaux

faid gates be delivered to the Maffer or Articles for the Reformation of the two His aismen ered Univerfities of sid ai vado

faid Pravers are ended, the keys of the

Prayers be ended the next maining. I. THAT the times of Public Prayers, mobiles, in every College and Hall, be at fix of the clock in the morning (excepting on Sundays and Holy-Days) and at nine at night; at which, all the Members of every the faid Colleges and Halls shall be bound to be prefent, and to omit tank

II. THAT.

II. THAT, at half an hour after eight at night, the great bell at Christ Church in Oxford, and the biggest in St. Mary's Church in Cambridge, shall begin to toll, and continue tolling till nine; that all the members of the said Universities, that shall be abroad, may have due notice to repair to their respective Colleges or Halls, and be present, at the time of Prayers, in them.

III. THAT, every night, before Prayers be ended, the gates of every College or Hall be locked up; and, as soon as the said Prayers are ended, the keys of the said gates be delivered to the Master or Governor of the said College, or his Deputy, in his absence, and there remain till Prayers be ended the next morning.

IV. THAT, in case, by any accident, or otherwise, any member of a College or Hall, shall happen to be locked out, and knock at the gates for admittance, the Porter of the said College or Hall, at what time of the night soever, shall attend upon

upon the Master or Governor of the said College or Hall, or his Deputy, in his absence, for the keys, and let him in, provided that every such person, so let in, after the gates are shut, give an account to the Government of the said College of Hall, the next morning, of the cause of his being so late out; and, if it be not such an one, as may be allowed for a just excuse, he be punished for the same, in such manner, as the said Government shall think most proper.

V. That whatfoever member of the faid University shall, at night, lie out of his College or Hall, in any house in Oxford or Cambridge, whether private, or public, unless he can give a just cause for the same, shall, for the first fault, be publically admonished for the same; and, for the second, lose a year from his next Degree; and, for the third fault, shall be expelled the said College: And, whosever shall be absent from the Evening and next Morning Prayers, in any College or Hall, shall be supposed to have been out of the

III. WHEEL

faid College or Hall all that night, till he shall prove the contrary. Hell to spall of

VI. THAT, where there are commonfire-rooms, or combination rooms, in any College or Hall, they be all that up at ten at night, and none be permitted to that time; but that the Porter of every the faid College or Hall, shall then look up the faid room, and carry the keys to the Governor of the faid College or Hall, or his Deputy, in his absence; with whom they shall remain till the next morning.

VII. THAT, in case any member of a College or Hall, shall be shut and locked up, in the manner as is above directed, by any clandestine way get out of, or come into the said College, either by climbing over the wall, or by a private key to any one of the gates, or otherwise, the said person shall, immediately on his being convicted of the said College or Hall, and never more he capable of being restored to the same.

VIII. WHERE-

VIII. WHEREAS Stourbridge Fair is of great inconvenience to the University of Cambridge, and becomes the occasion, usually of great disorders in the faid University, during the many days of its continuance, and tends, often, to the corrupting of many of the younger scholars; that the said Fair be absolutely abstilled, or else removed to some other place that the faid I have the miles diffant from the said University and his and to abmood to point beautiful and the said University and his and to abmood to point beautiful and the said University and his and to abmood to point beautiful and the said University and his and to abmood the said University and his and to abmood the point broad and had done one about the said University and his and the said to abmood

IX. WHEREAS the observing of Falling Nights in the faid Univerlities is found to be of illy confequences oin leading the youth abroad that night, when they have no supper at home, for the seeking of their suppers elsewhere, which is usually attended with excess and diserter, and ofsen becomes the inlet so debauchery and lewdness ; That all the faid Fasting Nights be abolished in both the faid Universities; and that, on every night in the year, there be a supper in every College and Hall, and on those Fasting Nights as well as others, without any distinction whatsoever, either othereither as to the quantity or fort of victuals then to be provided; leaving it to the devotion of every particular person to chuse for himself such times for fasting, and other religious exercises, as he shall think best, for the good of his own soul.

K. THAT no member of either of the faid Universities, of what degree, state, or condition foever, shall at any time refort to any tavern or alchouse within ! the bounds of the faid Universities; and that, in case any such shall be found sitting or drinking, or shall be proved, at any time, to have been for fitting or drinking, in any fuch alchouse or tavern, every such person shall, for the first offence, be publicly admonished for this fault; and, for the fecond offence, shall, belides a second admonition, be made publicly declaim in the University, and lose one year from the next degree; and, for the third offence, shall be publicly expelled out of the faid University : And, wherever any scho-Jar or member of either the faid Univerfities, shall be found fitting or drinking in any fuch alehouse or tavern, or shall any otheror drinking in the same, within the bounds of either of the said Universities, the Master or Keeper of the said alchouse or tavern, shall, for the sirst offence, in permitting the same, be fined to the said University the sum of sive pounds, and, for the second offence, the sum of ten pounds; and, for the third offence, the sum of twenty pounds; and for ever disabled any more to keep a tavern or alchouse, within the limits of either of the said Universities.

XI. AND, whereas several lewd women do resort to the said Universities, for the corrupting of the youth that are thither sent for their education, that, for the preventing hereof, care be taken, that what-soever woman shall come to Oxford, or Cambridge, either to be a servant, or a sojourner there, shall, within three days after her arrival, produce testimonials of her good behaviour, and, on the approach of the same, shall take out a license for her continuing in the said town: And, that no house-keeper, either in Oxford, or Cambridge,

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Cambridges shall without sach licenter entertain any foch woman in ghis of her boule, beyond the space of three days, under the penalty of five pounds, to be paid to the faid University, voties quotieso And, if any woman, coming to either of the faid Universities, I shall veontime there, after three days, without fuch license, as aforeshid, or, after the obtaining fuch license, thall be convicted of immodest behaviour with any scholar, or other person, the shall then, as a whore, be carted out of the town, and be no more permitted to live in the same: And, if any fingle woman, who is an ishabitant of either of the faid towns of Owford or Cambridge, shall be convicted of whoredom, committed with any scholar, or other person, the shall be forthwith expelled out of the University; and, as a where, be carted out of the fame. And, if any woman, who hath been once carted out of either of the faid Universities, shall, at any time after, recein thither again, unless the be past the fiftieth year of her age, the thall then, being fripped down to the middle, be whipped out of

the town, through the most public street of the same: And every year six persons of the graver and soberer sort of those inhabitants of Oxford, or Cambridge, who are privileged members of the said Universities, shall be appointed by the Vice-Chancellor, and the Heads of Colleges in each of the said Universities, for the examining of such testimonies, and the granting of such licenses, as aforesaid, and that each of them, singly, be impowered so to do.

XII. WHEREAS several, as well of the Nobility, as Gentry, when sent to the said Universities, have been there infinared into disadvantageous and dishonourable marriages, to the ruin of themselves and samilies; for the preventing hereof, and the securing of the youth, thither sent, from such a mischief, it would be necessary to have it enacted by Parliament, That, if any scholar, sent to either of the said Universities, while he continues a member thereof, and under the age of one and twenty, shall, without the consent of his Parents or Guardians, be claudestinely matried

married to any woman whatsoever, then the woman, so clandestinely married, and the Minister who shall solemnize the marriage, they knowing the said scholar to be a member of either of the said Universities, and all others, who shall be accessary to the same, wilfully and knowingly, in manner, as aforesaid, shall incur the guilt of Felony, without benefit of Clergy, and accordingly suffer for the same.

not rects, of them, without the first XIII. AND, whereas all the Colleges in the faid Universities are, in their institution, seminaries to breed up those, who shall be there admitted, for the service of the Public, and yet several, who have gotten to be elected into Fellowships or Students places, in the same, not regarding the ends of this institution, do live upon the faid Fellowships, or Students places, a dronish and slothful life, passing away their time idly and unprofitably, without endeavouring to qualify themselves for any public service, either in Church or State: That, for the preventing hereof, it be ordered, for the future, that no person, in either of the said Universities. Section Cont

versities, thall hold any Fellowship or Student's place in rany College therein, for any longer term, whan vill be shall be full twenty years standing, from the time of his field matriculation, winto either of the faid Univerfities but that, at the faid twenty years end, every fuch Fellow, or Student, shall, of courfe, become superanuated, and be removed out of his Fellowship, or Student's place, except he be a Public Profesion or Lecturer, or Upper or Under Library keeper, or Keeper of the Archives, or Register of the Convocation, nor Judge of the Vice Chanceller's Court, in either of the faid Universities, or be a Minister of one of the Churches within the towns of Outford, or Cambridge, or the Suburbs of the fame; and doth; confiantly, in his own proper person, and nor by another, ferre the fame di guibnid that it be ordered, that, after ten years

fupport of fuch superanuated Fellows or Students, who, in twenty years time, shall not have qualified themselves for any public service, there shall be an Hospital built, in each of the said Universities; themselves and towards

cowards the building of which, all the Colleges, in each of them, shall, in proportion to their revenues, contribute, will it be fully finished; which shall be called Drone Hall, where all the said superanuated Fellows or Students shall be admitted; and to every one of them twenty pounds per annum shall be allowed for their maintenance and support, by the College, where they have been Fellows of Students, it being fitting, that this birthen should be laid upon them, as a just multiple for their having bred up the said superanuated person to be good for nothing.

XV. AND, whereas in feveral Colleges the Fellows are hindered by their Statutes from going abroad to recommend them, felves to employments, the faid Statutes binding them down to strick residence that it be ordered, that, after ten years standing in either of the faid Universities, from the time of matriculations every Fellow of a College, be allowed to be allowed to be allowed to be allowed to be allowed any Bishop, or Nobleman, as a Chaplein, or for the taking upon him any other can-

ployment fultable to the faculty of profession, which he shall be of provided he first give an account to the Government of the College he is of what the employe ment is, which he intends to undertake, and have their approbation for the fame; and that all Statutes which are in any Colleges contrary thereto, be revoked and to that the Polos, w biow bus floir share

thip, takes money of him that flucceeds ZVII. THAT, as foon as any Fellow on Student of a College, by what nomination foever called that have obtained inflitution, collation, or inflallation to any Ecclefialtical benefice or preferment, which that be, fecundum verum valorem, above eighty pounds per annum; his year of grace shall commence, and, immediately, on the expiration of the faid year, his Fellowship, or Student's place shall become voids and he shall quit and leave the income and revenues of the femal ents very unequally divided and differbured, the

XVIII If any Scholar, Fellow, or Stodent of any College shall be chosen Bradle of either of the faid Universities, the shall not hold his Scholarship, Fellowship, or 10

Student's

Student's place in the said College, any longer than till the next quarter-day after his said election, but shall then void and quit the same, and he utterly put sout of its but of shade and had a side of its but of shade and had a side of the same.

and have their approbation for the fame;

leges corrupt practices have taken place, fo that the Fellow, who quits his Fellow. Thip, takes money of him that succeeds him, and pre-elections give handle to this corruption. That it be obtained, that no such pre-elections shall be henceforth made in any Collège of either of the saidubling versities, but that always the Fellowships, Scholarships, and Students, plades, that he voided, before the election of any new Fellows, Scholars, or Students, shall be made to furcised in ithe same:

XIX. Ann, whereas in some Colleges, the income and revenues of the same are very unequally divided and distributed, the Seniors taking too much, and allowing too little to the Juniors, and, in others, great confusions are made, by distinguishing foundations: That, for the remedy here-

Sundent

of, it be provided, that all the Fellowthips, which are of different foundations in any College, shall be all brought to the fame rule, privilege, and denomination, and be all governed by the same Statutes; and that, in all dividends and distributions, of the revenues of the College, all Fellows, of the same degree, shall have equal dividends; that is to fay, all Undergraduates alike; all Batchelors of Arts alike; all Masters of Art, Batchelors of Law, and Batchelors of Physic alike; all Doctors of Law, Doctors of Phylic, and Batchelors of Divinity alike; and all Doctors of Divinity alike; and that, in the faid distributions, or dividends, no order shall exceed that immediately below if, above a fifth part of the lowest dividend: As, for example, if the Under-Graduate's Fellowship shall be worth twenty-five pounds per annum, the Batchelor of Arts shall have thirty pounds; the Masters of Arts, Batchelors of Law, and Batchelors of Physic, thirty-five pounds per annum; the Batchelors of Divinity, Doctors of Law, and Doctors of Phylic, forty pounds per annum, and the Doctors of Divinity, P 3 much fortyforty-five pounds per annum; and sq, in like proportion, wherever the lowest divirdend shall be in any College, either higher or lower, according as the revenues of the same can bear.

XX, THAT the number of Fellows and Scholars be stated in every College, in proportion to their revenues, allowing to no Fellow above fixty pounds per annum; and that the said number be filled every year.

To supply the Lowers XXI. THAT, in filling up the void Fellowships, Students places, and Scholarships, the elections be made without favour or affection, or on any other respect whatfoever, except that of merit only; and that who foever shall give or take any money, or other bribe, gift, or grathity whatfoever, on the account of any fuch election, or shall as much as give or take entertainment, either before or after any fuch election, upon the account of the value, shall thereon be both expelled the University, with the utmost infamy and difgrace; and, if any Elector shall as much -virof

much as alk any bribe, gift, or gratuity, or any Candidate shall make any offer of the same to any Elector, the person so asking, and the person so offering any such bribe, gift, or gratuity, shall undergo the same punishment, though nothing be paid or accepted of the same.

HAMIL WHEREAS, in feveral Colleges, great inconveniencies happen by the claim of Founders Kinfmen, to the great diffeouragement and disappointment of better deserving persons; that all such claims, for the future, be repressed and annulied, and none admitted, for the suture, to stand as Candidates for a Scholarship, or Fellowship, in either of the said Universities, but tipon the claim of their merit only.

of Degrees, and other occasions, treats no Degrees, and other occasions, treats no be made, which are not only of great expence, but often cause great differences: That no such treat be at any time hereafter made, but in the College Hall; or in any other manner, or upon any other becasion, than what shall be allowed P 4

of by the Rules and good Orders of the faid College; and regulated by the fame, to holten and resulted by the fame, to holten and resulted by the fame, to

XXIV. And whereas it is usual, at prefent, in both the faid Universities, for persons to take their Degrees in the feveral Faculties of the faid Universities, withe out doing their Exercises for the same, on their giving bonds for the performance of them afterwards, which they usually forfeit; and so an indirect way is introduced of buying the faid Degrees for money, to the discouragement of learning, and the encouragement of duncery and idlehels: That, for the preventing hereof, it be ordered, for the future, that no person whatfoever shall be admitted to any Degree in either of the faid Universities, till he shall have performed all his statuteable Exercises for the faine, excepting only fuch persons of Quality, as shall, upon solemn occafions, be admitted to honorary Degrees in the faid Universities no red paneral deans orders! That no fuch treat he at any time

XXV. THAT, when any member of either of the said Universities, shall be of standing for any Degree, either in Arts

Law, Physic, or Divinity, if he stall think fit not to take the said Degree, yet he shall then, nevertheless, perform all the Exercises, which are by the Statutes of the University required for the taking of it; and every person, failing or neglecting then to perform the said Exercises, shall thereon have his name struck out of the Buttery-book of the College of Hall, whereof he is a member, and no longer enjoy any Fellowship, Scholarship Exhibition, or Student's place therein.

Henry the Eighth, chap. 13th, and by the 28th of the same King, chap. 12th, Ministers beneficed, are, till the 40th year of their age, allowed to be non-resident from their cures to follow their studies in the said Universities, and several, under this pretence, absenting themselves from their cures, live idly, at the said Universities, not only to the mispending of their time, but also to the corrupting of others, by their ill examples. That no person, after twelve years stand-

ing, from his matriculation, shall, on any fuch pretence, be allowed to be absent from his cure, into which he hath institution or collation.

XXVII. WHEREAS feveral Colleges in the faid Universities are governed by Statutes, made in the time of Popery, wherein are contained many particulars, that are superfittions, and others, that are, at present, inconsistent with the Laws of the Land, and some, that are not, now, reasonably practicable, or would be of no benefit, if they were: That the said Statutes be revised and reformed, by Authority, keeping, as near as shall be convenient, to the intentions of the first Founders, and abolishing all that is superfluous or impertment.

XXVIII. THAT, in every College, the Sacrament of the Lord's Supper be administred, once every month, at least; and that, at every time the said Sacrament is so administred, there shall be a Sermon preached by one of the Members of the said College, taking their turns for this duty;

duty; of which notice thall be given to the person, whose turn it is, six weeks before; and that every Fellow, Scholar, or Student of the College, shall then be present, and communicate.

XXIX. THAT the Vice-Chancellor of each University, with all the Heads of Colleges and Halls, and the Proctors of the said University, do meet on every Monday, at one of the clock, in the afternoon, to consult and advise together about all such matters, as shall concern the homour, interest, and good government of the said University; and that nothing be proposed to the Convocation therein, till first approved of at the said Meeting.

XXX. And, that these, as well as all other, the wholesome Laws and Orders of the said Universities, in general, and those of each College in particular, may be duly and faithfully observed and executed, it be ordained, by Act of Parliament, that, in the beginning of every new Parliament, there shall be named and appointed fix persons by the House of Lords, and fix by

with the same

by the House of Commons, who, together with fix other persons, to be named by the King and his Successors, and with the two Archbishops, and the Lord Chancellor, or Lord Keeper, for the time being, shall be constituted and appointed, as a standing Committee, to be Curators of the faid Universities; and, being so commissioned, under the Great-Seal, Thall have authority, from time to time, in the name of his Majesty and Successors, to visit the faid Universities, and to reform and correct all excelles and defects; to receive all complaints and appeals, and to do all that belong to the Visitatorial Power; so that those places of public education may be made, in the best manner, to answer the end of their institution: And that the faid Commissioners shall meet at the summons of the Archbishop of Canterbury; and that any feven of them, to lummoned, be a Quorum, and have power to act ly and faithfully observed and examples it be ordained, by Act of Parliament, that,

XXXI. That, if there be any College within either of the faid Universities, which hath not Statutes already made and compleated,

pleated, for the governing of the fame, the faid Commissioners shall frame a body of Statutes of or the faid College; which; being paffediunder the Broad-Seal, I shall be the Statutes, by which the faid College shall be governed, in all cities after end confiling of the Doctors of the threghind cultier, and all Batchelors of Divinity, XXXVI. Tin wir, Unlien foever in that be thought meceffaby to wifit wither of the faid Universities, the faid Visitation may be executed by any three con the fail Committees delegated Indianthe neft aifo far as to make enquity into all excelles and defects; but no Orders Degreeis of Injunction shall be made thereonal but Hyda Quenum of the whole Committee And chargen all fuch Vifustorial Inquis fitions, types of a every College shall be called by the faid Delegates who hall upon oath make answer in all such are ticles of inquifition, as shall then be proappeal thall be deferred tomads or belog felect Senates or accepted of by any XXXIII. And whereas Egllows of Colleges often frend a great part of their time, as well as of their revenues, in quarrels pences

quantels among themselves, or with their Head: That, for the preventing beroof, adowell as of the impertinent trouble, which is frequently given Vifitors of Collegal, it be ordained, that in each of the faid Universities there be a folest Senate, confifting of the Doctors of the three Paculties, and all Batchelors of Divinity, selident in the faid Universities, . Who shall furniarily hear and determine all fuch differences. And in cafe any petfon fliall refuse to acquiesce in the faid determination, but thall appeal from it to the William of the College, and shall be cast in the faid appeal, that then he shall pays all the expences of the falld appeal, and, over and above the faid expences, shall also pay to the person or persons against whom the fild appeal was made; the fum of twenty postale to make him or them amends for the vexation given him or them, by the faid appear And that no appeal shall be deferred to "By the said select Senate, or accepted of, by any Vifitor, till bond thall be given by the Appellant, of Appellants, with Inflicient foreties, for the payment of the faid expences,

pences, and furn of twenty pounds, in case he cor they shall be cast via the said appeal.

XXXVI. That, the better to enable MXXIVAAND, whereas in the differ fall of the livings of ecclefishical benel. fices, which fall in the gift of cither of the fald Universities, the binnior Mafters of Ares often give their votes fallly and partially, without that due confideration. which they ought to have towards the ments of the Candidates bi That it belonderedy that all fuch livings and egeleliaffic cal benefices, las I thalk thenceforth fall in the disposal got either of the said Univers fities, shall be disposed of by with faid felect Senate; and that all prefentations to any fuchs benefices u de livings thall henceforth be fealedy late after, nomine gard is had to Graduates, that the boit ter fort of benefices are referved and apof XXXV Trian norMafter or Hend of any College on Hall, in either of the faid Univertities dealleron, any occasion whole foeverivibes alifenoi firitanihis College of Hally above two months togethery at any and time; dockbave three months addiff. ferent vinite

ferent times, tinyany one years on the penalty of voiding his place thereby.

as well of the incertiment longer

AXXVI. THAT, the better to enable the Masters and Heads of the faid Colleges of Halls to reside on their respective Colleges of Halls, within the said Universities. It be residented, that, where the provision for their maintenance in the said Colleges and Halls doth not amount to the value of the colleges or Halls, it be made up to that value out of the best Fellow-of the said Colleges or Halls, it be made up to that value out of the sevenues of the said Colleges for Halls; it be divided stall be made among the scholars or Fellows of the same of the said Colleges for Halls; before any divided shall be made among the scholars or Fellows of the same of the said that the same of the said.

countries, especially in France; such religion for and is had to Graduates, that the better fort of benefices are reserved and appropriated to stheme, and it is, by the Statute of the light of Queen Elizabeth; chap, 12; ordained, that no person shall be capable of institutionants activing of thirty pounds per annum, in the Queen's books, unless he be a Batchelor, of Divisional and the principal and the person of the pe

vinity in one of the Universities of this Realm, or a licensed Preacher in the fame: That, for the like encouragement of fuch, as have by their learning attained to Degrees in either of the faid Universities, that is, by fulfilling their statuteabletime, and laudably performing their exercises for the said Degrees, it be ordained, that none be promoted to a Bishopric or Deanery, or to any other benefice whatfoever, that, fecundum verum valorem, shall be worth three hundred pounds per annum, except he hath regularly taken the Degree of Doctor of Divinity in one of the faid Universities; and that no one be promoted to an Archdeaconry, or to any Residentiary's place in any Cathedral or Collegiate Church of this Realm, or to any benefice whatfoever, that shall, secundum verum valorem, be worth two hundred pounds per annum, except he hath regularly taken the Degree of Batchelor of Divinity, or Doctor of Laws, in one of the faid Universities; and that no one shall be promoted to any Prebend, which is no Refidentiary in any Cathedral, or Collegiate Church, in this Realm, or any benefice what-

whatfoever, that shall, fecundum verum valorem, be worth one hundred pounds per annum, except he hath regularly taken the Degree of Master of Arts, or Batchelor of Laws, in one of the faid Univerfities. And further, That no person whatfoever shall be capable of being Judge of the Admiralty, Dean of the Arches, or of being Judge of the Prerogative Court, or Vicar-general to either of the Archbishops, or Master of the Faculties, or Chancellor to any Bishop, except he hath regularly taken the Degree of Doctor of Laws in one of the faid Universities; and that no person whatsoever shall be capable of being Commissary under any Bishop or Archdeacon, or of being Register to any Bishop or Archdeacon, except he hath taken the Degree of Master of Arts, or Batchelor of Laws, in one of the faid Universities; and that no one shall be capable of taking the Degree of Batchelor of Laws, till he hath first been admitted to the Degree of Batchelor of Arts, and hath, after that, studied the Law three years under the Professor of Laws in one of the faid Universities. XXXVIII

SXXVIII. WHEREAS the knowledge of the original languages of the Holy Scriptures is necessary for all Divines, that, in order to the inducing of all such as are intended for this profession to study those languages, it be ordered, that no person, after one year, from the date of these presents, shall, in any Exercise of Divinity to be performed in the Schools of either the said Universities, quote any text out of the Old Testament in any other language than the Hebrew; or any text out of the New Testament in any other language than the Greek.

XXXIX. And, whereas the good education of the youth of the said Universities doth, in a great measure, depend upon the care and discretion of Tutors, and their abilities, well to instruct and govern them, it be ordered, that no person shall take upon him to be a Tutor, in any College or Hall, within either of the said Universities of Oxford and Cambridge, till he be allowed and appointed to it by the Master and Seniors, that have

the government of the said College of Hall, and thereon be approved, admitted, and licensed to be a Tutor, by the Vice-Chancellor of the University, in the manner hereaster mentioned.

XL. That every Tutor shall constantly read to his Pupils, or, in his absence, depute another licensed Tutor to do the same for him, till they shall take the Degree of Batchelor of Arts, or shall be of standing for it, without making any vacation, unless for three weeks, at Christmas, and one week at each of the Festivals of Easter and Whitsuntide, and during the time of the Act at Oxford, or the Commencement at Cambridge.

XLI. THAT the faid Tutors take especial care to form the morals and principles of their Pupils, according to the laws and doctrines of our Holy Christian Religion, as taught in the Church of England; and, for their well instruction herein, shall constantly, on all Sundays and Holy-days, excepting the times of vacation, above-mentioned, read and expound

pound unto them the Articles of the Church of England, or such other books or tracts of divine institution, as shall be judged best for this purpose.

XLII. THAT every person, to be admitted and licensed to be a Tutor, in either of the faid Universities, shall be fworn to the faithful observance of the last-mentioned Article, before the Vice-Chancellor of the same, and of all other fuch Articles and Particulars, as shall be thought fit to be added to it; and also shall, at the same time, take all such Oaths, and make all fuch Declarations and Subscriptions, as every person, to be licenfed to keep a public Grammar-School, is obliged to take and make, according to the Laws of the Land, and the Constitution of the Church of England; and that thereon, and not before, the faid Vice-Chancellor shall admit and license him to be a Tutor, and give him a certificate hereof, under his hand and feal; which certificate shall be registered in the Univerfity Register, and also in that of the College, whereof he is a member.

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XLIII.

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XLIII. THAT every Tutor, neglecting to do the duties of a Tutor, to which he hath been fworn, shall be answerable for it, both to the Government of the College or Hall, in which he is a Tutor, and also to the Vice! Chancellor of the University, and may be convened before either of them for the same; and, on conviction, shall be admonished, for the first time, and, for the second, be removed from being any more a Tutor; and here-on his admission and license to be a Tutor, shall become null and void, and never more after that be again revived,

XLIV. THAT, whereas the ill example of Governors and Teachers is of very great influence for the corrupting of those that are under their charge, it be ordained, that, if any Tutor shall make his conduct, in any particular, of ill example to his Pupils, this shall be sufficient, without any admonition, forthwith to remove him from being any more a Tutor.

XLV. THAT every Tutor, for the better discharging of his duty, shall have Proctorical authority over his Pupils, and be impowered to enter into any house, within either of the said Universities, to search for them, when absent from their studies, and punish the house, that shall receive them, in the same manner, as the Proctors of either of the said Universities may do.

XLVI. THAT no person shall trust any Under-Graduate, in either of the said Universities, without the consent and allowance of his Tutor; and that, if any one shall do otherwise, he shall lose all right of recovering, by Law, what he trusts him for.

XLVII. THAT every Master of a College or Hall, within either of the said Universities, shall, once every quarter, taking to him the assistance of such of the Seniors of the said College or Hall, as he shall think sit, make enquiry into the proficiency of all the Under-Graduates

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under his charge, by examining of them in those parts of learning, in which, according to their standing, they have placed their studies; and, on want of proficiency, shall enquire, whether this has proceeded from the idleness of the Pupil, or the neglect of the Tutor; and shall proceed thereon to correct the fault, where he shall find it lying, in such manner, as he and his assistance shall find it deserves.

XLVIII. If any Under-Graduate shall be found, three times together, a non-proficient, and this be judged to proceed from his idleness, or else want of parts sufficient to enable him to make proficiency, he be then dismissed from the College, and also of the University, as one that is incapable of improving himself in it.

XLIX. THAT, whereas great numbers of Students of the faid Universities do, after the taking of their Degree of Batchelor of Arts, leave the faid Universities, and taking Orders, enter upon cures; that all such may be the better qualified for the

the faid profession, it be ordered, that no person shall be admitted to the Degree of Batchelor of Arts, till he shall have undergone an examination of his knowledge of the Christian Religion, and be able to give a good account thereof, as taught and professed in the Church of England.

L. THAT, in order thereto, the said Universities shall take care, that an uniform fystem of Divinity be made by the Professor of Divinity in the said Universities, or fuch other, as they shall think fit to appoint; in which all Under-Graduates shall be instructed by their Tutors, and afterwards be examined, before they take the faid Degree of Batchelor of Arts; and that, till such a System of Divinity shall be composed, the faid examination shall be made in the Church Catechism, and the Articles of the Church of England, and no one be admitted to the faid Degree, till he can give a thorough account of them, and prove all particulars from Scripture.

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LI. THAT

LI. THAT, in order to the faid examination, four Batchelors of Divinity, or elfe four Divines, of Batchelor of Divinity's standing, resident in the said Universities, shall, in each of them, be annually chosen by the Vice-Chancellor and Heads of Colleges and Halls, who shall examine, as aforesaid, all Under-Graduates, in order to the said Degree.

LII. THAT the faid examinations shall be held publicly in the University-Schools, and in such of them, in each University, as the Vice-Chancellor and Heads of Colleges and Halls shall think most proper to appoint for this purpose.

LIII. THAT the said Examiners shall examine two at a time, alternis vicibus, that is, two at one time, and the other two at another, and so on: That the Examinants appear before them, in classes of six at a time; and each class shall be examined by the said two Examiners, for the space of two hours, at the least, or longer, if the said Examiners shall think

fit; and that the appointing of the said examinations shall be in such order, method, and times, as the Vice-Chancellor and Heads of Colleges and Halls, shall, in each of the said Universities think sit, by a stated rule, to agree and ordain; and such only, as shall obtain a certificate of approbation from the two Examiners that examined them, shall be qualified for the said Degree.

LIV. THAT there may be a fuitable reward to the said Examiners for their pains and trouble, it be ordered, that, whereas in the University of Oxford there are four Lectures of no use, that is, of Grammar, Rhetoric, Logic, and Metaphysics; these four Lectures be abolished, and the salaries, hitherto paid the Readers of them, be settled upon the four said Examiners; and that the like method be taken in the University of Cambridge, for the same purpose.

LV. THAT no person be admitted into Orders of the Church of England, but such as have taken the Degree of Batch-elor

elor of Arts in one of the said Universities, or other Degrees, superior to it, except only such, as have studied, in foreign Universities, the like time, and have made the like proficiency, as is required in the said Universities, for the taking of the said Degree of Batchelor of Arts.

LVI. THAT, whereas the refort of Players or Actors of Interludes has proved of great prejudice to the said Universities, in corrupting the youth sent thither for their education; it be ordained, that no such Players or Actors of Interludes be permitted to come within either of the said Universities, to act their Plays in them, notwithstanding any grant or license whatsoever, which they may bring with them for the same.

LVII. THAT, whereas the Lawyer's Gown, in the faid Universities, is often made an Asylum for the idle and the ignorant, such as have not, by their proficiency in their studies, qualified themselves for the Degree of Batchelor of Arts, it be ordained, that no person, for the future,

future, shall be allowed, in either of the faid Universities, to put on the Lawyer's Gown, till he hath first taken the Degree of Batchelor of Arts, or, till three years after that, be admitted to take the Degree of Batchelor of Law.

LVIII. THAT, as to the taking the Degree in Physic, the University of Cambridge follow the Rule and Usage of the University of Oxford, both for times, and exercises; so that both act, in this matter, with an uniformity to each other.

A Letter from the Bishop of Worcester, to the Bishop of Norwich.

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D. R. William Lloyd, the most worthy and learned Lord Bishop of Worcester, having, through the hands of Dr. Trimnell, Bishop of Norwick, communicated to Dr. Prideaux, Dean of Norwick, his scheme of the seventy Weeks

^{*} See the General Distion. Vol. VII. &c. p. 132—141. Art. W. Lloyd.—Dr. Prideaux's 4to Pamphlets, No. 13.

of Baniel, and his folution of them; Dr. Prideaux, in a Letter writ thereon to the Bishop of Norwich, objected against it, that there were many things in the book of Nehemiah, which the said scheme of Daniel's Weeks is inconsistent with; which being communicated to the said Bishop of Worcester, his Lordship writ thereon to the said Bishop of Norwich this following Letter.

My very good Lord,

15/10 1000 (Hartlebury, June 21, 1710.

In that part, which you gave me of my most learned friend, Dr. Prideaux's, Letter to your Lordship, he speaks of many things in the book of Nebemiab, which my account of Daniel's Weeks is sinconfiftent, in his opinion. But he mentions not many things, only two or three, in his Letter; and these are fach, as, I conceive, I need not trouble my head with, for they fignify nothing to my bufiness, which is only to shew, that, from the going forth of the commandment to build Jerusalem again, to the death of Christ, the cutting off the 30 Messiah,

Messiah, there should be seven weeks, and 62 weeks; seven weeks, that is, 49 years, to the end of the vision and prophecy (Dan. ix. 24.) that is, till the book of Malachi was written; and the other 62 weeks, or 434 years, till the anointing of the most Holy (ib.) that is, till Christ's being anointed High-Priest, with the blood of his own sacrifice, as he was at the time of his death, when the Messias was cut off (v. 26.) upon which the fews came to be 17 7%, i.e. non ei, as it followeth.

The Jews, whom Daniel every where in his prayer calls, thy people, God's people, &c. here the Angel, speaking from God, throws back upon Daniel, and calls them, thy people, that is, Daniel's people (v. 23, 24.) and in these words (v. 26.) the Angel shews how they would cease to be God's people: It was upon the Messias's being cut off, which was done even by themselves; and, after that, they were therefore in the people, after this?

Even

Even the Romans. They are here called not not but, i.e. Principis populus futurus. Even they, that were to burn the City and Temple, i.e. the Romans.

I AM gone beyond what I needed to have written on this occasion. My business was only to shew, from the going forth of the commandment for the building of the City of Jerusalem, till the cutting off the Messias; and thereupon, the Jews being no more his people, was to be seven weeks, and 62 weeks; in the whole 69 weeks, or 483 years.

I be here take it for granted, that Daniel's years were just 360 days in a year, such as those King Crassus reckened by, as it appears in Herodotus (1.28.) Of this, I believe, Mr. Dean needs no proof; but, if he pleases, I will send him so much, as, I am sure, will be sufficient.

Now, 483 times 360 days makes the fum of 173880 days, which number of days, beginning in the month of Nisan, in the 20th of Artaxerxes Longimanus (Nehem.

(Nebem. ii. 1, 6.) that is, in the year 445 before Christ, about the end of April. will certainly end about May, Anno Dom. But that time was after the Paffeover, for that year; and therefore Christ could not die in that year, for he could not die but at the time of the Passover: on that day, and at that hour, in which the Passover-Lamb was to be killed, then was Christ our Passover to be sacrificed for us. But that must have been Anno Domini 33. Then that Passover happened on Friday, April 3; then at three in the afternoon Christ must die : it should be neither later nor fooner. That Christ did die, at that very time, it may be easily proved, by demonstration; and I have shewed it, where there is occasion: but, at this time, I am only to give account, how this, that bath been faid, can confift with those things of Jaddus and of Sanballat, in Mr. Dean's Letter,

First, of Sanballat; Mr. Dean feems to think, that he of that name, who gave disturbance to the building of the wall (Nehem. ii. 6.) was the same with R

him, that is spoken of, Nebem. xiii. 28, on the occasion of one of the fons of Joiada, the High-Priest, having married his daughter: For that these are two Sanballats, it is certain; for the former Sanballat, Nebem. ii. 10, was Governor of one of the small provinces in or about Palestine, in the year 445, before Christ, which was the time of that building of the wall of *Jerusalem*, Nebem. vi. 15, It must have been another Sanballat, that was father-in-law of Manasseb, whom all take to have been him, that is spoken of in the last chapter of Nebemiab; for this Sanballat came to Alexander the Great, first at the siege of Tyre, in the year 332, before Christ, which was 113 years after the building of the wall; and he died in October following, that is, after the taking of Gaza, and just before Alexander's coming to Jerusalem. Joseph. Antiq. xi. 8.

Soon after, viz. in the year 323, before Christ, May 23, was the death of Alexander the Great; and, about the lame time, died Jaddus, the High-Priest, as Josephus

Josephus tells us, at the very end of the same chapter xi. 8.

O's Jaddus, Josephus tells us, that, immediately after his death, his fon Onias Succeeded him in the High-Priesthood. This Onias must then have been at least thirty years old; he might have been a great deal more; and, if he was the High-Priest, of whom Hecatæus wrote, that eleven years after Alexander's death, he faw him, being then lixty-fix years of age, as Fosephus (contra Apionem, Lib. I. Edit. Crispini, 1048. D.) tells us, from that History, by this reckoning Onias must have been born in the year 378, before Christ, and then his father Jaddus, likely, was born before the year 400, before Christ; it may very well be, that he was born before the year 404, before Christ, which was the last year of Darius Nothus. This King, as Primate Usher (Annal. I.p. 232.) thinks, was Darius the Perfian, to the time of whose reign, all the Levites were reckoned, in the times of Eliashib, Joiuda, Johanan, and Jaddua, as we read, Nebem. xii. 22. That most learned Pri-

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mate takes it for granted, that the Jaddua, here Ipoken of, was not then High-Priest, at the time of the reckoning of these Levites; but, being then born, and being Heir apparent of the High-Priesthood, that holy Writer might name him together with those of his Progenitors, that were all living together. It is not faid there, or any where elfe, in the book of Nebemiab, that Jadaua was then High-Priest; only it is laid, chap, xii. 11. that fonathan begat faddua; and, verie 22, that luch things happened in their days. But, in the next verie, it is said, that the Levites were written in the books of the Chronicles, even until the days of Johanan, the son of Eliashib; which giveth cause to think, that Joiada was never High-Priest but died before his father, Eliashib. And, one might be well confirmed in that opinion, by what he reads in Nebem. xin, 28, that he, that married Sanballat's daughter, was of the sons of Joiada, the son of Elia-Sub, the High-Priest. If Joiada himself had lived to be High-Priest, the Writer would have faid, in fewer words, that he, that married lo, was the Jon of Joidda, the High-R 2. Siace.

High Priest. I know nothing of moment against this, but a word or two, that we read of Joiada's succeeding his father, in Josephus, Antiq. xi. 7. But his word, alone, will be of no great authority with any one, that considers, how little he knew of the Jews, in those times, or of the Persian Monarchy.

The best of it is, that all that we have, in the book of Nebemiab, concerning these times, after the going forth of the commandment to build ferusalem again, is altogether foreign to the matter now before us: it can neither help us, nor hinder us, in the knowledge of those seven weeks, and 62 weeks, that we read of in the Angel's prophecy.

I DESIRE Mr. Dean to take notice, that I do not reckon the years of any King's reign any otherwise, than as I find them in *Ptolomy*'s Canon.

I DESTRE your Lordship to thank him for his kind remembrance of me, R 3

and to let him know, that I do heartily defire his prayers, as I do also your Lord-thip's; for I truly am

Your most affectionate

Brother and Semvant,

the Points Mossach. -

W. Worcester.

Dr. Prideaux's Answer.

True bed of the date of there we

have in the souls of symbols concerd-

D. R. Prideaux, having received from the Lord Bishop of Norwich a copy of this Letter, wrote unto the Lord Bishop of Worcester this following Letter, in answer thereto.

I present Mr. Dear to take notice,

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I Must acknowledge, it is a very great favour, that your Lordship would be pleased to give yourself so much trouble, as to draw up the paper, for my satisfaction, which you sent to the Lord of Norwick

Norwich for me, and which his Lordship has been pleased to communicate unto me.

THEREIN, you say, that the objections I made against your scheme of Daniel's Weeks, from the book of Nebemiah, were nothing to your business, which is only to shew, that, from the going forth of the commandment for the building of the City of Jerusalem, till the cutting off of the Messias, was to be seven weeks, and 62 weeks, that is, in all 69 weeks, or 483 years; and that, computing these years, from the 20th year of Artaxerxes Longimanus, when that commandment went forth, they exactly end, according to Ptolomy's Canon, at the time of our Saviour's death. But I humbly conceive, that, unless it be made out, that the beginning of this computation must be from the 20th year of Artaxerxes Longimanus, your hypothesis cannot stand; and therefore it must be your Lordship's business, in the first place, to clear this matter.

IT is faid indeed in Nehemiah, that the commandment for the re-building of R 4 the the City of Jerusalem went out in the 20th year of Artaxerxes. But there were two Artaxerxes, whom this might be attributed to, Artaxerxes Longimanus, and Artaxerxes Mnemon; and the text doth not determine which of these two it was, If it were Artanernes Mnemon, all that is said in Nebemiah of Jaddua, Sanballat, and Darius Codomannus, will very well confist therewith; for it is but to suppose, that Nebemiab lived to the time of Darius Codomannus, and then wrote his book (as he might very well do, without exceeding the age of eighty years) and all will be folved and made confiftent; and therefore Scaliger, Calvifus, Helvicus, and feveral other Chronologers, come into this ther, unless it be, made our, dia doinique

But, if it were Artaxerxes Longimanus, as your Lordship says it was, in whose 20th year this commandment went forth; then all the objections occur, which I have mentioned; for,

1st, IT seems evident to me, that the text of Nebemiab xii. 22, where the Levites

vites are spoken of, that were in the days Eliashib, Joiada, Johanan, and Jaddua, cannot be understood to mean any other days, than those wherein they were High-Priests. For the High-Priest among the Jews was the Head of the Priests and Levites; and, after the caprivity, when there was no King in Judah, had the absolute supremacy in all affairs relating to them; and therefore it was as proper for them to reckon all fuch affairs by times of their High-Priests, as it is now with us to reckon of all actions in the State by the times of our Kings; and consequently, when any thing is said to have been in such an High-Priest's time. it is as improper to understand it of any other time, than that of his Priesthood as it would be, when any thing is faid to have been in such a King's time, to understand it of any other time than that of his Reign. For this reason I cannot come into this interpretation, which refers what is faid here of the days of Jaddua as far back as the days of his childhood, for it seems to be a very forced sense, which the text cannot naturally bear. When fuch

fueh a thing is faid to have been in the time of Henry the Eighth, will any one understand it of the time before his Reign; or think it any other than an abfurdity, fo to construe it? And, to me, it looks altogether as bad, as to understand what is here faid of the Levites to have been in the days of Jaddua, of any other days, than those wherein he was High-Priest. And it is to be taken notice of, that the text joins with the days of Jaddua, the days of Eliashib, Joiada, and Jobanan, who were High-Priefts before him. For it is faid, in the days of Eliashib, Joiada, Johanan, and Jaddua, &c. And here I would ask, whether the days of Eliashib, Joiada, and Johanan, are to be understood of the days of their High-Priesthood, or of the days of their life? No doubt, it will be faid of the days of their High-Priesthood. And why then must not the days of Jaddua be underflood fo too? I may add further, What need is there, in this case, to name Jaddua's days at all? Because, if they be understood of those, before he was High-Priest, they were coincident with the

fuch

days of Joiada and Johanan, which were named before. And therefore, if we understand those days of Jaddua of any other days, than those wherein he was High-Priest, they must have been named twice in the same text, which would be fuch a faulty repetition, as it must not be charged with. Nothing feems more plain to me, than that the text speaks of the days of these four men, as in succession, one after the other; and therefore we must not run the days of the one into the days of the other. Belides, the whole defign of interpreting the days of Jaddua, of the days before he was High-Priest, is to support a notion, that the book of Nebemiah, of which this text is a part, was wrote before he was High-Priest, and fo far back as the time of his childhood. Your Lordship placeth it in the last year of Darius Nothus. But then, to name his days with the days of the other High-Priests, so many years before he came to be High-Priest, and when it must be, on many respects, uncertain, whether he would ever be fo, or no, is what, I believe, all the writings of the world beside cannot cannot give us an instance of. For these reasons, I cannot but be of opinion, that these days of Jaddua can be meant of none other than the days of his High-Priesthood; and that therefore he was in that office before this text was written: And it also appears, to me, that the Darius here mentioned, can be none other than Darius Codomanus, in whose Reign Faddua was High-Prieft. For the text, bringing down the reckoning through the fuccession of several High-Priests, terminates the whole in the days of Jaddua, and the reign of Darius, the Perfian, which plainly makes them contemporaries; and therefore Darius, the Perfian, in that text, could be none other than Darius Codomanus, because no other Darius but he, was King of Perfia, while Jaddua was High-Priest at Jerusalem. And, if fo, it must be in the Reign of this Darius, at the soonest, that this was written, and consequently, Nebemiah, the writer of it, must then be living. And this brings home the objection upon your Lordship's hypothesis, because, according to it, he must have then been, at least, 140 years old,

old, which is very improbable. For, if it were in the 20th year of Artaxerxes Longimanus that he came to Jerufalem, with a commission to re-build that City, and be Governor of it, we cannot suppose him then to have been less than thirry years old; for a lesser age would be too early for such a trust. After this, Artaxerxes reigned 21 years; after him, Darius Norbus 19 years; after him, Artaxerxes Mnemon 46 years; after him, Ochus 21 years; and then, to the sirst year of Darius Codomannus, were three years more; all which, put together, make 140 years.

2dly, The like objection will also he from the age of Sanballat, the Horonite; for, when Nebemiah came to execute his commission for the re-building of Jeru-Jalem, he found him a Governor in those parts, under the King of Persia (whether it were of Samaria, or of some other petty Province, as your Lordship says, is not material to our present purpose) and, to qualify him for such a trust, he must then have been, at least, 30 years old.

And

And therefore, if it were in the 20th year of Artaxerxes Longimanus that Nebemiah found him thus entrusted, fince he died not (as Josephus tells us) till the last year of Darius Codomannus, he must then have been, at his death, 143 years old, which age, in him, is much more improbable than the other in Nebemiab. An extraordinary bleffing on that good man might be alledged for such an extraordinary age in him, which cannot be faid of the other. Each of these instances, apart, look very improbable, but, coming together, are much more fo; and therefore must be a very strong argument against that hypothesis that infers them. I know some, to solve this difficulty, make two Sanballat's; the one named in Scripture, who is there said to have married his daughter to one of the fons of Joiada, which they will have to be that Jefus, who was flain by his brother Johanan, in the Temple. Joseph. Antiq. xi. 7, and the other, the Sanballat named by Josephus, xi. 7, 8, who married his daughter to Manafeb, the brother of Jaddua, and built for him the Temple at Mount Gerizim. But, where

where the name is the lame, the cha tacter of a Governor in the neighbourhood of Judga the fame, and the circumstance of marrying a daughter to a son of an High-Priest, the same, it is hard to suppole two different persons; and scarce any one, that thoroughly considers it, can come into this supposition. Your Lordship, indeed, mends it in one particular, in allowing but one marriage of a daughter to an High-Priest's son; for, if I take you right, you suppose the Sanballat, who would have hindered Nebemiab in his work, to have been a different person from the Sanballat, who was father-inlaw to one of Joiada's fons, Nebem, xiii. That the latter only was the Governot of Samaria, of whom Josephus fpeaks, Antiq. xi. 7, 8, and who died in the last year of Darius Codomannus; and that the other was not the Governor of Samaria, but of some other petty Province, in the neighbourhood. But, however, this will not folve the difficulty. For, supposing the Sanballat, Nebem. xin, to be different from the Sanballat, Nebem. ii. and vi. (which, I must say, is hard to fuppole,

suppose, since, in both places, he is called Sanballat, the Heronite) yet this marriage must have been in the 12th year of Nebemiab's Government, that is, according to your Lordship's hypothesis, in the 22d year of Artaxerxes Longimanus; for in that year Nebemiah went into Perha to the King, and, on his return, found this irregular marriage to have been made, and therefore chaced away from the Temple the person guilty hereof. Supposing therefore, this fon of Joiada (whom Jofepbus calls Manaffeb, and faith he was his grandion) to have been 20 years old, at the time of this marriage, that is, in the 32 year of Ataxerxes Longimanus, he must have been, at his father-in-law's death, 121 years old, though this was but the first year of his Priesthood at mount Gerizim; and, if we suppose the father-in-law to be 22 years older than the sonin-law, there will be the fame age of Sanballet, as is above objected, against this hypothesis. So that the making of the Sanballat, Nebem. ii, and vi, and the Sanballat, Nebem. xiii, to be two distinct persons, leaves us just where we were before a inppose,

fore; and the objection is not at all leffened by it, but is rather made the stronger, by bringing in the improbable age of Sanballat's son-in-law to be a surther addition to it.

THUS far I have laid before your Lordship the objections, which, I conceive, do lie against your fixing the decree granted Nebemiah for the re-building of Jerusalem, to the 20th year of Artaxerxes Longimanus; and, fince you build your whole scheme on the supposition, that this was that year, I think, it must be your business, in the first place, to make this good, and to clear it against all objections, that it must be the 20th year of Artaxerxes Longimanus only, and not of any other Artaxerxes, that Nebemiab obtained this decree. Otherwise. you beg your principle, and, by thus failing in your foundation, can make nothing stand, which you build upon it; for you begin your computation of the Seventy Weeks, from that year, for this reason wholly, because you suppose, that in that year the decree was granted. But, if that was not the year, in which this grant of another Artaxerxes, then you begin the computation wrong; and, if so, you must end it wrong, and all must be wrong; that you do about it. And therefore, I must confess, I cannot but be amazed to find your Lordship saying, that this is none of your business, and that it is foreign to the matter before you; for it seems, to me, to be the principle on which all depends, and, without the settling of which, every thing else, which you do will, be foreign, and nothing to the purpose.

However, I must acknowledge, your Lordship's scheme is preserable to all others, that have been offered, for the solution of this difficult matter. Scaliger's scheme hath not only the same objections against it, from the age Zerubbabel and Joshua must be of, on the second of Darius Notibus (from whence he begins his computation of the Seventy Weeks) that yours seems to have, from the age of Nebemiah and Sanballat, but also several others. For he doth not end the prophecy at the cutting off the Messias, but at the destruction

Aruction of Jerusalem; neither doth he begin it from a decree or commandment to re-build Ferusalem, but only from a decree to finish the re-building of the Temple; and further, according to that scheme, there will be a very unequal and unlikely distribution of the succession of the High-Priest; for, from the ending of the Babylonish captivity, to the death of Alexander, there were these six High-Priests, succeeding in a direct line, from father to son, Jesbua, Joiachim, Eliashib, Joiada, Johanan, and Jaddua. And, if it were in the 20th year of Artaxerxes Mnemon, as Scaliger faith, that Nebemiab had the grant for the re-building of Jerusalem, Eliasbib must, at that time, have been High-Priest, for he is faid to have been by Nebemiah, at the doing of that work; and, if we suppose him to have been High-Priest, from the Beginning of that Reign, that is, for twenty years before (for he was so for several years after, as appears by the same book of Nehemiab) then, from the folution of the Babylonish captivity; to the first of Artaxerxes Mnemon, there would have been but two High-Priests, i.e. Jestua, and Joiachim,

for

for the space of 132 years; and then, from thence, there must be four for the remaining term of 81 years, to the death of Alexander; at which time, according to Josephus, died Jaddua also. There is, I confess, no difficulty in a succession of four in 81 years; there are many instances of this every where: but that there should be but a succession of two, for 132 years, in the High-Priest's office, which required the age of thirty, at the leaft, in the perfon to be admitted thereto, is not so probable, because, in this case, each must have been, at least, 96 years old, at his death, and, probably, much more. For, it is much more likely, that Jeshua was above 30 years old, at the folution of the Babylonish captivity; but, if he were no more, it is very unlikely, that, dying at the age of 90, he should then have a son of no greater age than 30, to fucceed him. I am the longer upon this, because it is a difficulty upon Scaliger's scheme, that I have not feen taken notice of by any other, and makes much for your Lordship's scheme; for, according to that, this difficulty is wholly removed, and the fuccession of the High-Priests will fall very equal, and free from all exception. And, it is to be observed, that the years of their feveral High-Priesthoods, as fet down in the Chronicon Alexandrinum, do not only make a distribution of the succeffions, which is free from all fuch exception, but also do exactly agree with Scripture, according to your Lordship's scheme; but cannot be so, according to that of Scaliger. For that Chronicon makes Eliashib to die 29 years before Scaliger's scheme brings Nebemiab to Jerusalem, but to have been nine years in the Priesthood, at the time of his coming thither, according to your Lordship's scheme; and I look on the Chronicon Alexandrinum to have given us the truest account of the years of each High-Priest, in that succession of them, which I have mentioned, and to be the best clew. whereby we may be fafely led through the dark history, which we have of the Yewish State, in those times.

And therefore, your Lordship's scheme thus far looking fairer than any other, that hath been offered, I could wish you would apply yourself to clear it of the difficulties

S 3

above-mentioned; for, were that done, it would stand for ever. And this prophecy of the time of the coming of the Messias would appear to be so thoroughly fulfilled, in the coming of our Saviour, and the argument for his being the person promised herein, would be made so clear, and irrefragable, that it would be no longer capable of any contradiction, either from the Yews, or any other Adversaries, of our Holy Christian Religion. And therefore I heartily wish your Lordship would be pleafed speedily to publish your scheme, and to take care to clear it from the difficulties above-mentioned. If you would be pleased to give me leave to propose, what I am thoroughly persuaded is the truth of the matter, and what I think would fully falve the whole, I would offer it as followeth:

Ist. That those passages, which name Jaddua, in the book of Nebemiab, were all inserted, after the book was written, by those, who received it into the Jewish Canon, most likely, about the time of the High-Priest Simon the Just, when that Canon was fully finished. The whole,

that hath been said by others on this head, your Lordship well knows, and, I doubt not, can say a great deal more upon it, fully to clear the thing, and make it thoroughly appear to be the truth, as I am fully persuaded it is; and, when this is cleared, all that is said in the first objection will be cleared also.

2d. As to the other difficulty, which is about the age of Sanballat, it all arifing from the inconfiftency, which is between the Scripture account, and Josephus's account of the time, in which this man lived, if you give up the profane writer to the facred (as must always be done, where they cannot confift together) there is an end of this matter. And that Josephus, in his bringing down the time of Sanballat to the Reign of Alexander the Great, was wholly out, is no hard matter to prove. For it is plain to me, he follows herein the tradition of his countrymen, the Yews; whose account, concerning the Perfian Monarchy, is altogether false and absurd; for they make the whole continuance of it, from the first of Cyrus, to the first of Alexander,

S 4

to be no more than 52 years: That the Darius, in whom it ended, was the Darius, whom we call Darius Hydaspes; that he was the fon of Esther, by Cambyses, whom they make to be the Abafuerus of the book of Esther; that this Darius was called also Artaxerxes (which they will have to be the common name of the Perfian Kings, as Pharaob was of the Egyptian) and that it was in the 20th year of his Reign, that Nebemiah rebuilt Jerusalem; and that, fixteen years after, was the end of that Empire, and the beginning of the And, although Josephus, Macedonian. who had looked into the Greek Historians, could not swallow all this absurd stuff; yet it feems plain to me, he came into fo much of it, as was the cause of his errory in this matter of Sanballat. For, altho' he doth not make Cambyfes to be the Abasuerus of Esther, but carries down that story to the time of Artaxerxes Longimanus, yet it is clear, to me, he makes the Darius, that next succeeds, to be the Darius, whom Alexander conquered; for he is the last he makes any mention of, in the succession of the Persian Kings. After Artaxerxes Longimanus, he immediately

ately names Darius, and, after him, none other. And, according to this account, the Sanballat of the 20th of Artaxerxes Longimanus, and the Sanballat in the time of the last Darius, may, very confiftently, be made the fame man; for there will be, according to this reckoning. very few years between them. The truth of the matter, I take to have been thus: The Sanballat, who would have hindered the re-building of ferufalem, was the fame, who is faid, Nebem. xiii. 28, to have been father-in-law to one of the fons of Joiada, the High-Prieft; that Manaffeb, who was the fon-in-law, was the immediate fon of Joiada, as the Scripture faith, and not the grandfon, as Jofepbus faith; that this marriage was made, while Nebemiab, in the 12th year of his Government (which was the 32d of Artaxerxes) was gone into Perha, to the King; and that, for this reason, on his return, he drove him away from officiating any longer in the Temple; whereon, he, retiring to Samaria, about five or fix years after, obtained leave, by Sanballat's interest, at the Persian Court, to build the Temple on mount Gerizim; which the

the Jewish Chronology running into the time of Alexander, Josephus, for that reason, sets it down as done in the time of Alexander, and this, I verily believe, was the whole authority he had for it. And, that he should make such a mistake in those times, is no wonder, since there may be others observed in him, of the same times, altogether as gross, of which your Lordship takes notice in your paper.

I be a your Lordship's pardon, that I have transgressed to long upon your patience, with this tedious paper. I humbly offer it to your consideration, and I am?

come and My Lord, the time deal come

aid to may the Your most dutiful V state

and of the Servant, was

Humphrey Prideaux

P.S. AND, I beg leave, further to observe to your Lordship, that, whereas Josephus placeth the ceasing of the spirit of Prophecy, in the last year of that Artaxerxes,

King; and what the this reason, on his

hostody solution Tairing wholes who god

taxetxes, from whom, according to your Lordship's scheme, Ezra and Nebemiel had their commission; all the Jewish writers do so too, telling us, that Ezra, Haggai, Zachary, and Malachi, all departed out of this life on that year; and that the spirit of Prophecy departed with them. But they make that year to be the last of the Persian Monarchy, and the very same, in which Alexander came to Jerusalem, and Sanballat obtained that grant for a Temple on Mount Gerizin. which fosephus tells us of And therefore it is plain, to me, that fofephus, in bringing down this matter of Sanballat as low as the time of Alexander, followed the false chronology of his countrymen, the Jews, and not that true computation, which your Lordhip reckions by.

To Francis Gwynn, Esq; at Ford Abbey, near Cruckern.

then foothe, their Makers, releved in

SIR,

I HAVE received the Letter you honoured me with; and you should fooner have received an Answer to it, had I been in a condition to give it; for I am

fo broken by age and infirmity, that I have few intervals of health to enable me to do any thing.

wasters don'to took tooking we

I HAVE, indeed, often said, that there is wanting a good History of the East, from the time of Mahomet; and that there are sufficient materials to be had for it, from the writings of the Arabs, of which there is a great treasury at Oxford, especially since the addition of Dr. Pocock's MSS. But I could not say much of the Mamalues, of whom I know no author, that has written in particular; neither did they deserve that any should.

benkolor maketan

For they were a base sort of people, a Colluvies of slaves, the scum of all the East, who, having treacherously destroyed the + Jobida, their Masters, reigned in their stead; and, bating that they finished the expulsion of the Western Christians, out of the East (where they barbarously destroyed Tripoli; and Antioch, and several other Cities) they scarce did any thing worthy to be recorded in His-

⁺ See Dr. Prideaux's Life of Mahomet, p. 164.

tory. The beginning of their Empire was in the year of our Lord 1250, and it ended in the year 1517, which was the eighth year of the Reign of our King Henry the Eighth; so that their Empire, in Egypt, lasted 267 years, during which time, they had a succession of above fifty Reigns, in which the major part of their Kings ascended the throne by the murder or deposition of their Predecessors. So base and barbarous a people scarce deserve to be spoken of, and so quick a succession could not allow time enough for any of them to do any great matters. They gloried in having been flaves, and therefore called themselves by a name, which expressed as much; for Mamaluc, in Arabic, fignifies a flave; and, for the further expression hereof, it was an usage among them to take the names of all the Masters they ferved, by way of addition to that, which was properly their own.*

Bur what you mistook me to have said of the Mamalucs, is true of the East in general; for there are many good His-

tories

^{*} See Margat. Hist. of Tamerlane, Lib. VIII. in princip.

fories of the affairs thereof, from the time of Mahamet, in the Arabian and Rerfan languages. And the many revolutions, that happened there, from the time afore-faid, and the many confiderable events, which were produced in the effecting of them, afford inflicient materials for a very good History of those parts, which we here wholly want. For, from the time of Mahamet, there were four large Empires creeked in the East, in succession one of another, whose transactions deserve recording, as well as those of the Greeks or Ramans.

of the Saracens, which in eighty years, extended itself as largely as that of the Remans did in eight hundred; for it took in India, Perha, Armenia, Mesopotamia, Egypt, Palestine, Arabia, Egypt, Spain, and all the coast of Africa, Westward, as far as the Atlantic Ocean. It began in the year 622, and, after having lasted, under the Califfs of Bagdat 314 years, it expired all at once, in the year 936. For, in that year, all the Governors of Pro-

Provinces conspiring together, each declared himself Sovereign, in his respective Government, and lest the Califf only Bagdat, with the narrow territories of that City, for his support; where he and his successors continued, for several ages after, as sacred persons, being, as it were, the Popes of the Mahometan sect.

THE Empire of the Seracens, being weakened by this division of its dominions, and, having also suffered many convulsions from the mutual hostilities, which the fuccessors of them, that divided it, made upon each other, the * Seljukian Turks, from the northern parts of Tartary, taking the advantage thereof, in the year of our Lord 1037, made a terrible invalion upon it. One part of them, under the leading of Togral-Beg (whom the Western Writers call Tongrolonix) seized on all that lies between the Indus and the Euphrates; and the other part of them, passing further, under the command of Koslumish, seized the lesser Afia,

the obrates.

^{*} See Mr. Petis de la Croix Hist. Genghisean, Book II. chap. 1.

and there founded the Kingdom of Iconium, where his posterity, for several defoents, till Aladin, the last of them, dying without iffue, Othman, from being his Mercenary, became his Successor; and, in the year 1300, seized his Kingdom, and thereon founded the Turkish Empire that is now in being; of which Knowles hath given us a very good History. Togrul-Beg, having fixed his Empire in Perfia and Affyria, and the neighbouring countries, he and his descendents there reigned, for feveral fuccessions, till they were supprefied by Jingiz-Can, King of the antient Moguls, who inhabited that part of Tartary, which lies next to the wall of China.

For this mighty Prince, having begun his reign in the year of our Lord 1202, founded the largest Empire, that ever was in the world, for it contained all China and India, and extended Westward, on the fide of the North, through all Tartaria, Russia, Poland, and Hungary, as far as the Baltic, the Oder, and the Adriatic; and, on the fide of the South, as far as the Euphrates,

Euphrates, and the Euxine sea; which was more than double the extent of that of Alexander, or of that of the Romans. And therefore, by reason of the largeness of it, whenever a General Council was called, two years were allowed for their meeting, the remote distance of some of the Provinces requiring that time for their coming together. This Empire continued in the posterity of Jingiz-Can, through twelve descents, till the death of Bahadur - Can, the last of them; when it had the same end with that of the Saracens. For, on the death of that Prince, which happened in the year 1335, the Governors of Provinces, by a general conspiracy, usurped in each of them the Sovereignty to themselves, and thereby extinguished this Empire all at once; and, we may reasonably expect, that the Empire of the Othmans will, some time or other, have the same fate. It hath been several times attempted by fome of the Bashaws; but it hath hitherto failed of success, for want of the general concurrence of the rest. One Mr. * Petis de la Croix hath published, in French, the

^{*} See Collier. Append Genghiskan.

History of Jingiz-Can, with an account of his Empire, and the Succession of the Kings of his race, that governed it after him; in the compiling of which work, he tells us, he employed ten years; so that, it may be hoped, he hath gathered together all the materials, that are proper for the same; but whether he has done so, I cannot say, having never seen the book.

THRTY-THREE years after the extinction of this Empire of the Moguls, there was raifed, out of its ruins, another Empire of the Moguls, who, to distinguish them from the other, are called the latter Moguls. The Founder of this Empire was the famous Tamerlain, by the Western writers, who, beginning his reign in the year 1368, continued in it thirty-fix years, that is, till the year 1404, when he died; during which time, he over-run all the Eastern part of the world with prodigious fuccess of victory; whereby he subjugated to him all Tartaria, China, India, Perfia, and all elfe, Westward, as far as the Archipelago. At his death, he divided his

Empire among his sons; the posterity of him, that had India for his part of the legacy, still reign there, unless the many revolutions and convultions of Government, which have happened there fince the death of Aurang Zeb, have, by this time, extinguished it. Of this race of the Mogul Kings in India, one Seignior Monuchi, a Venetian, who had been Physician in the Court of Aurang Zeb. for near forty years, hath written a very good History; it is published in French and English; which is very well worth the perusal. He was lately alive, at St. Thomas, a town of the Portuguese, withinseven miles of our Establishment of Fort St. George, in the Coast of India.

The rise and fall of these four Empires, and the several remarkable matters and facts transacted in them, while they stood, cannot but afford a very sitting and plentiful subject for an excellent History; and there are sufficient materials for it, in the writings of the East, were they carefully and judiciously put together. As to he Authors of this sort, which are in the public

public library of Oxford, there is a full account given of them in the large Catalogue of the MSS. of England, printed at Oxford, about twenty-five years fince. Among these, are the two famous Historians of the East, * Abul-Feda, and * Al Jannabius, which are now printing at Oxford, in Arabic and Latin, by Mr. Gagnier, a French Gentleman, well skilled in this kind of learning. But, if my Lord Pembroke (to whom my most humble duty) defires further to be informed of what the East can afford us of this nature, I beg leave to recommend to him Mr. Herbelot's Bibliotheca Orientalis, a book written in French, some years since; wherein he gives account of all the Eastern Writers, that fell within his knowledge, whether historical, philosophical, or of any other subject. Since that, another Bibliotheca of the Eastern Writers hath been projected, at Rome, which pretends to supply the defects of Herbelot, and give us an additional account of many other

Eastern

^{*} See Dr. Prideaux's Life of Mahomet—his Account of Authors, 4to Edit. p. 153, 160—Churchill's Collect. of Voyages, Vol. I. Introduct. LXXIX.

Eastern Writers, more than are to be found in that Author. It is defigued to be in Three Volumes, in Folio, of which, the first Volume, I hear, is already published.

As to Mr. Jones, whom my Lord Pembroke makes mention of, I do not know the Gentleman, neither have I ever heard of him. To make him adequate to it, requires a thorough skill in the Arabic language, which cannot, without long and fedulous application, be attained unto; and it adds to the difficulty, that most of the books, to be made use of in this matter, lie in Manuscript, which cannot be eafily come at, or eafily read. For I know but of three Arabic Historians. that are in print, * Elmacinus, * Abul-Pharagius, and * Eutychius; the first, published by Erpenius, and the other two, by Dr. Pocock: but these are only jejune epitomees, containing no more than the

countries

^{*} See the Life of Mahomet, ubi supra, p. 153, 164, 165. Seld. Tom. II. p. 410.—Gen. Pref. xvi. —Vol. I. p. 1069, 1702, 1703, 1884.—ibid. 1356, 1703, 1866.

bare bones of the Oriental History: the full substance of it, to make it a perfect body, is to be sought from other books.

THE greatest difficulty, in compiling fuch an History, will be the reconciling the Arabic and Byzantine Writers, who often give us accounts of matters, which are inconfistent with each other: and the fame is to be faid of the Latin Writers. that treat of the Holy War, they often giving narratives of it, quite different from the Arabic; for both fides frequently chuse to gratify their hatred and bitter aversion against each other, by reason of their different religions, rather than give us the naked truth of the facts they write of. The Arabic Writers, it must be confessed, are more exact in their chronology, than the Byzantine, and, in some other particulars, feem to be more impartial, and to come nearer to the truth, than the other.

In order to understand the Oriental History, and the Writers of it, from the time of Mahomet, a new Oriental Geography is necessary; for the names of the countries,

countries and cities in the East, which the Romans and Greeks called them by, are now altogether unknown in the East. Abul-Feda is as famous for his Geography as for his History: were that printed, with a good version, it would answer the matter: this has been several times attempted, but, hitherto, without success.

ABOUT one hundred and fifty years after Mahomet, the Saracens, from the Greek books (which, in their feveral inroads upon the Grecian Empire, they had plundered out of the Grecian libraries) having the learning of the Greeks amongst them, and it having flourished there for four hundred years after, the Arabic Writers are, from that time, as full of their accounts of their famous Scholars, as they are of their famous Warriors, and equally record what is remarkable of both. If the History of the East, here proposed to be made, should follow the same method, and equally give us an account of the progress of their Learning, as well as of their Arms, it would render the work the more acceptable to the learned world.

Thus

dries and cities in the East which the Thus far have I endeavoured to answer your Letter, as well as my shattered head would give me leave to dictate it. It will very much please me, if it prove to your fatisfaction; for I am,

to ; this has been , R T & best aids ; to be been on the best of t

Norwich, Feb. 5.

Your most faithfut

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